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A HISTORY OF METHODISM

CHIEFLY FOR THE USE OF
STUDENTS

BY

J. ROBINSON GREGORY

AUTHOR OF

'THE THEOLOGICAL STUDENT,' 'THE COMING OF THE KING'
ETC. ETC.

VOLUME II

London

CHARLES H. KELLY

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TO

MY FOUR SONS

IN THE METHODIST MINISTRY:

JOHN ROBINSON GREGORY, First Methodist Episcopal
Church, Bay City, Michigan, U.S.A.

BENJAMIN GREGORY, Huddersfield Mission.

WILLIAM ALFRED GREGORY, Woodside Avenue
Methodist Episcopal Church, Bay City.

GEORGE OSBORN GREGORY, Birmingham Mission.

PREFACE

THE title of these volumes requires a word of explanation. It was intended to include in them an account of the Methodist Churches other than Wesleyan. A considerable portion was already in type when it was found that space could not be obtained for it. I regret this the more because I have received help from ministers and laymen of the minor Methodist bodies who have put themselves to considerable trouble in answering my inquiries and in procuring the information. Some of the material obtained in this and other ways has never seen the light.

The eighth chapter in this volume has been written by my brother, Dr. Arthur Gregory, who is also responsible for a few sentences in other chapters.

J. R. G.

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CHAPTER I

CLOSE OF THE AGITATION — ARMY AND NAVY —
DEATH OF BUNTING—CONFERENCES, 1856-77

THE year 1856 may be taken as marking the close of the Great Agitation. An increase of 2,977 members was reported after five years of decrease: 1851, decrease 56,068; 1852, decrease 20,946; 1853, decrease 10,298; 1854, decrease 6,797; 1855, decrease 3,310. The increase rose steadily, till in 1861 it reached 17,516.

By the Conference of 1857 two noteworthy appointments were made—Charles Prest to the secretaryship of the Home Mission Fund, and Dr. Rule for military work at Aldershot. The first appointment was intended primarily to develop a system of Home Mission circuits or stations which should be under the charge of the Home Mission Committee, and so spread Methodism in places where, for financial and other reasons, the ordinary circuit system could not live. From this sprang the Home Missionary movement.

William Harris Rule entered the ministry in

1815. From the first he took the deepest interest in the spiritual welfare of sailors and soldiers. Appointed to Gibraltar in 1832, he found the only recognition of Methodism in the Army to be the provision of ground for Methodist burials, the right of the minister to rations, and liberty for the soldiers to attend Methodist services in their hours of freedom. Even these small concessions had been won at a great cost. Soldiers had been flogged severely and otherwise punished for attending a Methodist meeting (1805). Persecution of a more or less serious nature had dogged the steps of Methodism. The fault seems not to have lain so much with the War Office as with the generals in local command. For seven years Dr. Rule laboured under the most unfavourable conditions. At length Lord Hill, then Commander-in-Chief, issued a 'General Order' allowing a soldier 'full liberty to attend worship of Almighty God according to the forms prescribed by his own religion.' The Gibraltar authorities calmly ignored the Order. A corporal was degraded to the ranks for attending a Wesleyan Methodist chapel, and other punishments were inflicted on his co-religionists. Dr. Rule appealed to the (Military) Governor, who contemptuously refused him a hearing. Dr. Rule immediately complained to the War Office, and the same mail-boat carried the Governor's version of the affair. Lord Hill's reply reaffirmed his Order decisively, but the Governor refused to

publish the Order. Lord Hill had forwarded to Dr. Rule an official copy ; this he displayed and read in his chapel. The victory was won—for Presbyterians as well as Wesleyans.

Dr. Rule was removed to this country in 1842, and for twelve years urged vainly upon the Conference and the people called Methodists the claims of Methodist soldiers and sailors. On his urgent recommendation, Peter Batchelor was dispatched to the Crimea for their benefit (1854), and the War Office gave to the Methodist minister a status similar to that of Duncan Matheson and other lay agents. In 1856 Dr. Rule, on his own responsibility, began to minister to the soldiers in the recently formed camp at Aldershot, but was refused formal recognition. Privately, however, it was intimated that if a church was built near the camp, Methodist soldiers would be allowed to worship there. The Conference of 1856 hesitated to undertake the scheme or to appoint a minister, apparently fearing conflict with the authorities. But 'the little Doctor'—of Coke's stature and Coke's perseverance—might build the church if he could. He both could and did, himself raising £4,800 for the purpose. The opening services were conducted in July 1857 by the President of the Conference. The War Office hesitated to allow a new 'religion' in the army. By the following Sunday, Dr. Rule's persistent representations had met their reward, and 'Wesleyan

soldiers' were marched to their own parade service. This recognition was due almost entirely to Dr. Rule. He had fought the battle alone, with indomitable pluck and patient skill. His own Church had afforded him only informal and not too energetic support. Probably the Conference felt that the struggle with the War Office and the local commanding officers could be carried on most effectively by an individual unhampered by the etiquette that must regulate the action of public bodies.

As early as 1858 ministers resident in garrison towns were instructed to endeavour to obtain the attendance of Methodist soldiers at the services of their own Church, and to give them all feasible pastoral oversight. In the face of much opposition from individual commanding officers this was secured. The same year Dr. Rule obtained official admission to military hospitals, after it had been refused peremptorily. Another important step was taken when the Rev. B. Broadley was appointed Acting Wesleyan Chaplain at Bombay. The Army work was under the direction of the Home Mission Committee, but Dr. Rule became 'corresponding chaplain,' practically Secretary to the Committee for Military Affairs. The next year the Rev. C. H. Kelly was appointed to assist him at Aldershot.

The hostility of the Chaplain-General and of the Aldershot Anglican chaplains manifested itself in all manner of petty persecutions and annoyances,

especially in relation to funerals, although a separate burying-ground had been purchased. Dr. Rule's retort was the establishment of direct communication between himself and the Secretary for War, ignoring the Chaplain-General. Space does not permit the detailed account of the struggle. Mr. Kelly was excluded from the hospitals. Methodist services ceased to be announced in the General Orders. The Duke of Cambridge interfered personally to secure the restoration of Mr. Kelly's privilege. Mr. Kelly was removed to Chatham in 1861, and had there to fight all his battles over again. An official appeal from our Army sub-committee to the War Office met with a direct and emphatic refusal, though they asked only, '1. That *Returns* should be made in Regimental and other official documents, of those men who declared themselves Wesleyans. 2. That freedom of access to Wesleyans in camps and barracks be given to their ministers. 3. That Wesleyans have protection for themselves against the control and interference of ministers of other churches.'¹ At Aldershot all official recognition was withdrawn, and Wesleyan soldiers compelled to return themselves as 'Church of England' or 'Presbyterian.' An appeal to Parliament was resolved upon. Dr. Rule had begun to prosecute it when Lord Shaftesbury intervened. The issue was a complete victory for the Wesleyans as to

¹ Watkins.

both Army and Navy, though it should be stated that, all along, the Admiralty had acted with more courtesy and fairness than the military authorities. Dr. Rule's chaplaincy ceased in 1865, but he left Methodism with every right and privilege that could be desired. Mr. Kelly, unofficially, took over Dr. Rule's duties of correspondence. In 1867 he was appointed to the London Garrison, the first Wesleyan Methodist minister in that post.

On June 16, 1858, died Jabez Bunting, D.D., 'the greatest man whom Methodism has yet produced.' He was born in Manchester, May 13, 1779. His parents were both Methodists, descendants of Derbyshire peasants. He entered the ministry in 1779. At once he made his mark as a preacher, solid, sound, impressive, with strong 'revivalistic' tendencies. His probation having terminated, he was appointed to London, and almost immediately began those administrative and governmental duties which occupied so large a portion of the remainder of his life. It should be remembered, however, that throughout life he was pre-eminently a preacher of the gospel. So competent a judge as Dr. Leifchild placed him in the forefront of English preachers, preferring him above Robert Hall and John Foster. His pulpit power stayed with him till the infirmities of age set in. Nor did he neglect the study of theology, as his well-known sermon on Justi-

fication by Faith, preached at the special request of the Conference when he had travelled only fourteen years, sufficiently indicates. Yet it is to his genius for government, administration, and finance that he owes his chief fame and was indebted for his unexampled influence over Methodism for full forty years. Elected the first Assistant Secretary of the Conference in 1806, he was its Secretary 1814-9, 1824-7, and President 1820, '28, '36, '44. The regularity of the presidential dates shows that his brethren chose him for their chief the moment he was legally eligible.

He was one of the first Secretaries of the Wesleyan Missionary Society (though still remaining in circuit work); for many years he was separated to that work and was the Society's senior Secretary; for three years he discharged the duties of the Connexional Editorship (retaining his Missionary Secretaryship); on the establishment of the Theological Institution he was appointed its President. His itinerant ministry was exercised in Manchester, Liverpool, and elsewhere, as well as in London. But let his office and abode be what they might, he was ever the foremost man in the administration of the general Methodist economy. His official Obituary testifies: 'From the time of the first Wesleyan Missionary Meeting in Leeds (in 1813) the chief parts of Dr. Bunting's personal history have also been leading lines of the history of Methodism and its institutions.' The statement errs

only by its modesty. The date might have been placed seven years earlier. If the Schaff-Herzog Encyclopædia's 'His word was law,' is a rhetorical exaggeration, there can be no doubt that his influence on legislation, policy, and even the details of administration was predominant—that he shaped the course of Methodism. Dr. Smith adduces a remarkable illustration of his personal importance—during his temporary absence from Conference, even with so resolute and capable a President as John Scott, it was found impossible to proceed with business, and the Conference was adjourned.

To him were owing not only the Liverpool *Minutes* but also various constitutional and legislative changes. Admission to the Legal Hundred by election (1814); the establishment of informal meetings of Methodist ministers (about 1807); the acquisition of Woodhouse Grove School (1812); the organization of the Missionary Society (1813 et seq.); the admission of lay members to Connexional Committees (1815 et seq.); the General Chapel Fund (1814); the Children's Fund (1818); the institution of the September Financial District Meeting (1819); the issue of an annual Pastoral Address (1819); the preparation of the Chapel Model Deed (1828 et seq.); arrangements for the training of Candidates for the Ministry—culminating in the establishment of a Theological Institution (1834); the extension of the right of Memorial to

Conference (1835); the adoption of the Form of Ordination (1836)—for all these measures, every one beneficial, some distinctly increasing the power of the laity, Methodism was indebted to Dr. Bunting in a greater or less degree.

Every student of Methodist history must perceive that at the time of Bunting's entering the ministry, Methodist polity was incoherent and more or less uncertain. It had not had time to take shape and order. It required moulding and supplementing by statesman and lawyer. 'The aim and merit of Dr. Bunting's statesmanship was to solidify and to consolidate the whole economy of Methodism, and to give to our economy homogeneity, cohesion, vigour, and effectiveness.'¹ In this he was successful to a remarkable degree. The Introduction to *Grindrod's Compendium* speaks of 'the one superior mind' whose 'master hand for the last generation has framed the great majority of the acts of the Conference.' Dr. Gregory² declares 'by his incidental and informal assertion of the heretofore uncertain and indefinite prerogatives and powers of the pastors, and his simultaneous development of the prerogatives and powers of the people, he was the champion and protector and evolver of the popular element in our polity.' Under his guidance Methodism took up its own position as a separate branch of the Church of Christ. No one was more resolute than

¹ *Sidelights*.

² *Wesleyan Methodist Magazine*, 1887.

he to defend Methodism against the assaults of Anglicanism on the one hand and Dissent on the other. In his view Methodism was a distinct Church with its own principles and its special mission. He lived and died a loyal Methodist, as his last message to the Conference declared.

Yet in some quarters, perhaps in general popular estimation, the name of Jabez Bunting has become synonymous with autocracy and high ecclesiastical pretension. How can this be accounted for? In the first place, Dr. Bunting carried to an extreme the theory of superintendency. Keenly alive to the evils of disorder, convinced that efficiency demanded concentration of authority, he practically placed in the hands of a superintendent power to dispense with the letter of the law when that letter seemed to the individual superintendent contrary to an underlying constitution, or likely to interfere with the work of God. The superintendent was the 'assistant'; the Conference, Wesley. Thus popular legislative enactments might, on occasion, be discounted heavily. This was the spirit of his action on wider issues. As he himself said, he was 'constitutionally unconstitutional.' He believed that the essential principles of Methodism not merely allowed but insisted on such disregard of the letter on emergencies. The most honourable and fair conduct based on such a creed might only too easily give rise to suspicions of tyranny and arbitrary

dealing.¹ In the second place, his commanding personality, his administrative ability, and his unrivalled power in debate gave to him an influence dangerous for *any one* man to possess, impossible for any man to wield without mistake. Offices accumulated upon him that better had been shared. This, Dr. Smith, his personal friend and a stout defender of his policy, freely acknowledges. In the third place, Dr. Bunting had one serious defect almost inseparable from his great capacity—but especially lamentable in a great ecclesiastical leader—he was ‘masterful,’ impatient of opposition, and, though in private full of genial kindness, publicly inconsiderate of the feelings and sometimes of the rights of others. Thus he became the object of legitimate jealousy and antagonism, and the target only too readily struck by the poisoned arrows of the *Fly-Sheets*.

It must be remembered, however, that his greatness was thrust upon him; he was absolutely devoid of mean personal ambition. His presidency of the Theological Institution, against which so angry and loud an outcry was raised, was forced upon him despite his extreme reluctance and repeated protests. His influence was the inevitable result of his character and genius. Outside Methodism men

¹ Cf. the Leeds organ case, vol. i. p. 235. But the course inspired by Dr. Bunting is thoroughly defensible and not incompatible with a reasonable interpretation of the law.

of mark and strength yielded to him wellnigh as completely as did his own Church. They loved him while they gave way to his resistless force. In the Evangelical Alliance, amongst the Scotch Presbyterians, even in the committees of the Anti-Slavery and the Bible Societies, *mutatis mutandis*, he took a similar position to that which he occupied in the Conference. In all justice, too, we must bear in mind that, if his policy and personality gave some excuse to the Great Agitation, his 'premiership' had determined through his physical weakness before the Agitation burst forth, and that its cause lay deeper than can be ascribed to any single individual.

After 'protracted suffering' borne 'with invincible patience' he died while whispering 'Perfect peace,' and then 'Victory, victory through the blood of the Lamb.'¹ His obituary dwells upon his 'humble-mindedness' and rightly emphasizes his ministry as a preacher of the gospel. It is worth noticing that, eulogistic as that testimony is, one of his most determined opponents urged in Conference that it fell far short of the truth. Its closing sentences read:

'That such massive grandeur of character should, through so long a course, have been combined with a pervading spirituality of mind and with the simplicity and humility of one who walked with God while living among men, is to be

¹ The interment took place at City Road Chapel, by special permission of the Home Secretary.

ascribed to the same mighty grace which formed and sustained the majestic characters of sacred antiquity : the Holy Patriarchs, Prophets, and Apostles, the venerable Judges and glorious Kings of God's ancient people. Like them, he whose departure we mourn did not escape deep domestic sorrows, personal afflictions, calumnious revilings of unreasonable men, and public cares and toils which severely tasked even his gigantic powers. And like some of them, after labours, conflicts, and victories he was permitted to pass the evening of life in comparative tranquillity and repose ; and at length finished his course 'in a good old age full of days,' in the 'peace which passeth all understanding' and 'the honour that cometh of God' ; and held in such veneration by the best men of his time, as may remind us of the Priest Jehoiada, of whom it is recorded that 'they buried him in the city of David among the Kings, because he had done good in Israel both toward God and toward His house.'¹

At the Conference of 1859 an earnest debate took place because Dr. Punshon had been permitted to occupy the Bayswater pulpit on Sunday evenings instead of itinerating around his circuit. The opposition was serious ; it was feared that such an arrangement tended towards the break-up of the circuit system, and to lessen the sense of brotherhood and equality amongst the preachers. Tacitly the arrangement was sanctioned, as no resolution was passed. The incident is noteworthy as the beginning of a system which has since been applied to mission

¹ *Memoir* by T. P. Bunting, completed by G. S. Rowe ; also *A Great Methodist Leader* (in 'Library of Methodist Biography'), by Dr. Rigg.

and other chapels, and as enforcing the principle that appointments on the circuit plan are made on the sole authority of the superintendent.

For some years there is little to record except that which will be found in obituary notices or under the heads of Education and Foreign Missions.

The Conference of 1867 was noteworthy for its necessary reduction of Home Mission Grants—the income of the Fund having suffered a large and unusual decrease. To the Conference of 1868 Dr. Pusey addressed a letter beseeching it to oppose Mr. (afterwards Lord) Coleridge's Bill partially abolishing religious tests in the Oxford and Cambridge Universities, and, in effect, to return to the Anglican Church wherefrom it had separated itself. The reply was a polite but decided refusal, stress being laid upon the Popish tendencies of the Establishment, while our distinct position as a Church was asserted. The incident deserves record as marking effectively the attitude of Methodism towards Ritualism, towards the rights of Nonconformity in the national Universities, and in respect to its own ecclesiastical status.

The Conference of 1869 is notable for the founding of the Fernley Lecture, for the increase of the elective portion of the Legal Hundred to one-half, and for action in relation to the class-meeting.

Thomas Hughes had published a small volume,

The Condition of Membership in the Christian Church, Viewed in Connexion with the Class-Meeting System of the Methodist Body. The Conference censured the author for his attack on 'a vital part of our discipline,' and objected to his statement that Methodism recognized no membership in the Christian Church beyond that created by membership in the Methodist Society, and felt 'bound to maintain that when a minister in any church, still holding his appointment and enjoying its benefits, publishes a book assaulting principles without assenting to which he could not have gained such an appointment, or enjoyed such benefits, a grave offence is committed against the public faith and honour.' It should be noted that Mr. Hughes did not merely plead for the relaxation of tests but condemned the existing system as unscriptural.¹

At the Conference of 1870 Gervase Smith was set apart as Secretary of the Metropolitan Chapel Building Fund, which originated in 1861. The new departure was caused by Sir Francis Lycett's gift of £50,000 to meet an equal sum to be raised by the Connexion. John Bond was Secretary from 1881-1904.

The Conference petitioned Parliament in favour of procuring returns of accommodation and attend-

¹ Thomas Hughes became a supernumerary in 1870 and died 1884. 'He was the author of various metaphysical treatises of considerable merit. . . . He was much esteemed and beloved by a wide circle of friends' (*Minutes*, 1884).

ance at all places of worship ; pronounced strongly against the Contagious Diseases Acts ; and took its first decided step with regard to Temperance Legislation, asserting 'its conviction' that in the forthcoming Licensing Bill the principle of local self-government should be applied to the issuing of licences. It also ordered that the District Representatives to the Stationing Committee should be elected by a joint vote of ministers and laymen. The First Fernley Lecture was delivered by Dr. Osborn.

In 1871 a further step was taken towards the concentration of ministerial labour by the repeal of the law that a minister must not be appointed to the same town (not circuit) until after a period of six years.

By 1872 the business of Home Missions had increased so greatly that it was necessary to appoint a Financial Secretary (J. W. Greeves).

Difficulties with regard to the powers of District Chairmen and the trial of trustees on charges affecting membership had arisen in the Bedale circuit ; it was declared that except by order of a District Meeting the superintendent must be responsible for the exercise of discipline in his own circuit, and a law was passed associating trustees with the Leaders' Meeting in the trial of a trustee. A scheme was originated through Sir F. Lycett and Mr. W. Mewburn for raising a quarter of a million

sterling, which, later, became the *Extension of Methodism Fund*.

During 1873 Bishop Wordsworth of Lincoln issued a Pastoral to the Wesleyan Methodists of his diocese courteous enough from the Anglican standpoint, yet accusing them of schism and wishing them to return to the true Church. It produced no appreciable result on those to whom it was addressed.

At the Conference of 1874 several matters of considerable importance were discussed. The Report of the Schools Commission was presented (see p. 193). A Committee was appointed 'to consider the subject of revising the Liturgy of the Book of Offices specially with a view to the removal of all expressions which are susceptible of a sense contrary to the principles of our evangelical Protestantism.' A large Committee was appointed to confer with the Book Committee as to the preparation of a new hymn-book.

The Collection of Hymns for the People called Methodists was published in 1780. Various collections had been issued previously, notably the *Collection of Psalms and Hymns* of 1741, which as *The Morning Hymn-Book*, was not quite superseded for something like a century. The opening of City Road Chapel (1778) rendered expedient the publication for a people 'among whom singing makes so considerable a part of the service,' of a hymn-book 'not too large, nor too small, that it may contain a

sufficient variety for all ordinary occasions.’¹ A ‘Supplement’ was added in 1830, ‘designed to furnish a greater number of hymns suitable for public worship, for festivals, and for occasional services, than are found in that invaluable collection in common use, which the piety and genius of the Wesleys bequeathed to the Societies raised up by their ministry.’² It was composed chiefly of hymns by Charles Wesley, a number by Dr. Watts, and a few others (‘though they sink beneath the rank of the Wesley poetry’), mostly sanctioned by inclusion in *The Morning Hymn-Book*. The total number of hymns was raised from 559 to 769. Of course the copyright of the original hymn-book had expired, but the ‘Supplement’ contained a sufficient number of copyright hymns to prevent piracy.

Owing to an oversight as to registration, this copyright expired some years earlier than was anticipated. Immediately a member of the Society at Bristol issued a cheap edition, avowedly for the benefit of the poor. However laudable such a desire might be in itself, its success would have thrown a heavy burden on the Methodist people, as the Annuitant Society derived a considerable proportion of its funds from the profits of the Book-Room. Moreover, the new publication contained a large number of hymns selected by the questionable

¹ Wesley’s Preface.

² Advertisement.

taste and judgement of a private individual. As a matter of fact, however, the Book Committee had determined upon the revision of the hymn-book, and the Bristol publication only hastened its action.¹

A Collection of Hymns for the Use of the People called Methodists, by the Rev. John Wesley, M.A., with a new 'Supplement,' was published early in 1876. The title indicates that the original hymn-book was, to all intents and purposes, unaltered. Indeed it was more nearly in its original condition than the edition of 1830. As Dr. Osborn, in a speech punctuated with repeated cheers, had insisted it should, it began with 'O for a thousand tongues to sing!' and finished with 'Go on, we'll meet you there.' Its old divisions, 'Exhorting sinners to return to God,' 'For mourners convinced of sin,' 'For believers rejoicing,' &c., 'Seeking for full redemption,' 'Saved,' 'For the Society Meeting,' and 'Parting,' were retained. The 'Supplement' was treated after a more drastic fashion, though comparatively few hymns were omitted; but the number was raised to 1,008, with a short appendix of 'Graces.'

To the same Conference (1874) was presented certain correspondence between the Rev. Henry Keet and some officials of the Established Church. The Vicar of Owston Ferry had refused to allow

¹ A lawsuit was undertaken to restrain the Bristol publication. The judge reluctantly decided against the Conference on a legal technicality, whilst emphatically declaring that the moral right was with the Conference.

the words, 'Rev. Henry Keet, Wesleyan Minister,' to be engraved upon a tombstone of the Wesleyan minister's daughter, the objection being to the prefix 'Rev.' An appeal to the Bishop of Lincoln confirmed the clerical decision.¹ The Conference remitted the matter to the Committee of Privileges, so that laymen and ministers could act together upon it. That Committee took the case into the diocesan chancellor's court, where judgement was given in favour of the vicar; thence before the Dean of Arches, with a similar result; thence to the Judicial Committee of the Privy Council, who unanimously reversed the decisions of the courts below, and ordered a faculty for the erection of the tombstone to be issued. As there was no defence, the large costs had to be borne by the Connexion.

At the Conference of 1875 important steps were taken with regard to Home Missions. Several district missionaries were appointed—ministerial evangelists. The experiment had been tried previously with Edward Smith in the Lincoln District. The formal employment of lay agents was sanctioned, though London and Manchester had already each its 'lay mission.' The scheme for replacing Oldham Street Chapel, Manchester, by a Central Hall, was begun.

¹ Bishop Wordsworth addressed a letter to 'Mr. Henry Keet' in the style of his former pastoral, only less courteously expressed. The Archbishop of Canterbury wrote to 'the Rev. Henry Keet,' expressing his disapproval of the action of both vicar and bishop.

It was determined 'that in all cases where an appointment is to be made to departmental offices (*sic*), the Committee concerned, before making the appointment, shall send up three names for election.'

On political action by individual ministers it was resolved, 'The Conference recognizes on the one hand the individual freedom of its ministers as Christian citizens, and on the other hand their responsibility to each other and the Conference as members of a non-political Body; and confides in their loyalty and honour so to regulate and control their public action as not to imperil the unity of the ministerial brotherhood, or disturb the peace of the Connexion at large.' This was understood to modify the declaration of 1835 against all interference with party politics.

In 1876 the following regulations were made respecting local preachers: 'In future, no candidate shall be fully admitted as a Local Preacher until he has read the standard *Sermons of Mr. Wesley* and his *Notes on the New Testament*, and until he has passed a satisfactory examination in the definitions and Scripture-proofs of the leading doctrines of Christianity as there explained. Notwithstanding, such are the necessities of our work in some localities, that certain persons may be employed, as heretofore, in the capacity of exhorters, such persons having the approbation of the Superintendent of the Circuit and the Local Preachers' Meeting. Before any

candidate is fully admitted as a Local Preacher, he shall have been twelve months on probation.' These Resolutions simply render clear existing rule and usage.

A monument to John and Charles Wesley having been erected in Westminster Abbey by Dr. Jobson and friends, the Conference recorded its thanks to him, and to Dean Stanley for his cheerful and graceful consent to the erection.

The Conference of 1877 was noteworthy—apart from the Lay Representation question—for its emphatic rejection of the doctrine of Conditional Immortality, and equally emphatic statement that the doctrine of Eternal Punishment was that of the Methodist standards. The use of Rota tent wine for sacramental purposes was recommended; and the rather curious Resolution passed: 'The Conference deems it desirable that, except in the case of hymns used during public worship as chants or anthems, our customary practice of giving out the hymns shall be strictly adhered to.'

The following deaths must be noted:—

John Hunt (*b.* at Balderton, near Newark, June 13, 1812). He arrived in Fiji early in 1839. The translation of the New Testament into Fijian was almost entirely his own work. His heroism and persevering patience were rewarded by the remarkable revival at Viwa in 1845. This may be regarded as the first stage in the movement which

resulted in the christianization of the Fijian Islands. Shortly before his death, he burst out into repeated supplications, 'Lord, save Fiji.' His latest breath was an outburst of triumphant praise and trust. He died October 4, 1848; a devoted missionary, a man of singular piety and simplicity. His *Letters on Entire Sanctification* may still be read for their exposition of the practical results of experience.—Richard Reece (*d.* April 27, 1850, æt. 84) laboured for 'the singularly protracted period of sixty-three years.' He was twice President, 1816, 1835.—William Atherton (*d.* September 26, 1850, æt. 74) was a preacher of rare power and some eccentricity. His evangelistic fervour and its visible results grew with advancing years. President, 1846.—Joseph Fowler (*b.* 1791; *d.* March 15, 1851) was Secretary of the Conference in 1848, and undoubtedly would have reached the Chair but for his premature decease. A leader of the Opposition in the Conference, 'on more than one occasion in circumstances of peculiar trial and difficulty, he strenuously and faithfully maintained' the discipline of Wesleyan Methodism. For years he took careful notes of the proceedings of the Conference.¹ A man of sharp humour and incisive speech, he yet studied diligently, and lived a devoted and self-controlled life, wholly absorbed in his work.—Hodgson Casson (*d.* November 3, 1851, æt. 63) was an ardent revivalist, preaching in season and out of season to vast congregations or to single persons. In him wit and eccentricity were subordinated strictly to his one

¹ These are the basis of Dr. Gregory's *Sidelights*.

passion—that of saving souls.—Samuel Leigh (*a.* May 2, 1852, *æt.* 65) ‘was the first Wesleyan missionary to Australia and New Zealand, and laid the foundations of our churches in both those colonies.’—Joseph Beaumont, M.D., was one of the orators of Methodism, impetuous in both language and delivery. He sympathized so strongly with the leaders of the Great Agitation that his official obituary speaks of serious failure in faithfulness to ‘our discipline.’ But strong testimony is borne to his attachment to ‘our doctrines, to his power in the pulpit and the platform, and to the success of his ministry.’ He died (1855) in the vestry of Waltham Street Chapel, Hull, having been seized with illness immediately after giving out with marvellously impressive manner the two lines—

Thee while the first archangel sings,
He hides his face behind his wings.¹

¹ See Emma Tatham’s poem ‘On the Death of Dr. Beaumont,’ ending—

Thus while Elisha yet his voice attended,
The mighty prophet’s fiery car had flown;
So our Elijah suddenly ascended,
Translated from the temple to the throne.

CHAPTER II

LAY REPRESENTATION—OBITUARIES

AN important change in the constitution of the Committees of Review took place in 1861. Nominally the change affected only the Home Mission and Contingent Fund Committee. Each District Meeting was empowered to elect a lay representative to that Committee, but practically he became thereby a member of all the principal Committees of Review. The importance of the change, of course, consisted in the application of the principle of direct representation of the laity in the highest Connexional courts then open to them. The supreme power still remained with the Conference composed of ministers only, to whom the decisions of the Committees of Review were, formally, no more than recommendations or requests. As a matter of fact, the resolutions of the Committees carried almost the force of law. This arrangement, however, involved the possibility of conflict, and was weighted with distinct awkwardnesses of procedure.

By a considerable number of laymen and by a

(comparatively) larger number of ministers, it was felt that the position of the laity was undignified, and that there were elements of danger in a condition in which power and responsibility were divided unequally. Some, both ministers and laymen, held that right as well as expediency demanded the admission of laymen into the final court of appeal, the Conference itself. No question of strictly pastoral authority and duty was raised. The claims of, and on behalf of, the laity were confined to affairs of finance and administration.

The actual beginning of the movement which resulted in the establishment of the Representative Conference may be placed in 1873. At the Conference of that year Dr. (then Mr.) Stephenson moved for the appointment of a Committee (ministerial) to obtain legal advice as to the possibility of the admission of laymen under the Poll Deed; to prepare a scheme for such admission, if it were legally possible—if legally impossible, to revise the constitution of the Committees of Review. The motion was seconded by Charles Prest. The date may be thought somewhat arbitrary, for similar propositions had been made earlier by William Arthur and others; and ‘the previous question’ was carried with substantial unanimity. But the debate brought the matter within the sphere of practical politics, and a mixed committee was appointed to consider “how far the

constitution of Committees of Review may be amended." It was the failure to find a satisfactory solution in this way that rendered the larger change inevitable.

The Committee appointed by the Conference of 1873 recommended the establishment of a General Committee of Review consisting of (about) 150 ministers and an equal number of laymen. On the motion of John Bedford it was 'carried by general consent' that the Report should be submitted to the District Meetings when laymen were present, and that their Minutes on the subject should be reported to a large mixed Committee. Some forty 'memorials' had been presented to the Conference in favour of lay representation. At this last Committee (July 1875) a resolution, moved by Mr. Fowler (afterwards Lord Wolverhampton), was passed unanimously of so great importance that it must be given *in extenso* :

That this Committee, having considered the Minutes of the District Committees upon the report of the Committee appointed to consider the constitution of Committees of Review, is of opinion that the scheme proposed is not acceptable to the Connexion; and, recognizing the fact that a large number of the Districts have expressed opinions in favour of a more direct and formal association of representatives of the laity with the Conference during such of its sessions as do not relate to matters purely ministerial, requests the Conference to appoint a mixed Committee to consider the whole question of lay representation,

The Conference practically adopted Mr. Fowler's resolution, and referred it to a Ministerial Committee, to the District Meetings, and to a mixed Committee, partly nominated and partly elected. When the Conference of 1875 met, Counsel's opinion had been obtained which removed all legal objection to the admission of laymen, provided that the powers of the Legal Conference were not infringed; the Special Committee had recommended the admission of laymen, and had prepared a scheme for the division of business between the Pastoral and the Representative Conferences. A protracted debate followed the presentation of these and other Reports. The principal speaker in opposition was Dr. Osborn, who pleaded earnestly and eloquently for the continuance of the polity received from our forefathers, indicated the far-reaching character of the proposed change, and foretold dangerous extensions of the principle, were it once admitted. Others, notably J. R. Hargreaves and E. E. Jenkins, urged further delay. But Dr. Punshon's motion 'that lay representatives shall be admitted into and take part in the proceedings of the Conference during the time when such matters shall be considered and decided as shall be hereinafter declared to be within the province of ministers and laymen acting conjointly,' was carried by 369 votes to 49. Details were to be settled by another Committee, though the general scheme of the Special Committee was adopted.

The *Minutes* of 1875 declare that 'so soon as it shall be found practicable the Conference will admit laymen to take part in its proceedings' at certain times and for certain business. The proposed constitution of the Mixed Conference was referred to the District Meetings. Very important is the solemn declaration: 'That the Conference records its judgement that the extension of the influence and co-operation of the laity in accordance with the preceding Resolution [tabulating the business of the Mixed Conference] is not in any way inconsistent with the integrity and efficiency of the Pastoral Office, the inviolability of the Connexional principle, the authority of the District Committees, or any of the essential principles of Wesleyan Methodism. The Conference also records its satisfaction that the Mixed Committee unanimously and cordially declared their adherence to, and their fixed purpose to uphold, these essential principles, and the Conference relies with full confidence upon this declaration.'

At the following Conference the scheme was completed. The principal matters of debate were (a) the permanent lay element in the Mixed Conference; (b) the method of election of ministerial and lay representatives, whether by separate or combined voting; (c) certain alterations in the constitution of the District Meeting. The decision on these questions will be found below. The

resolution that the entire scheme should come into operation in 1878 was carried without debate, only some half-dozen votes being given against it.¹

The scheme, in outline, was as follows: The Mixed Conference consisted of the President, and 240 ministers and 240 laymen. The Ministerial members were (*a*) all members of the Hundred, who had declared, at the May District Meeting, their intention to be present; (*b*) the Assistant Secretaries of the Conference;² (*c*) Chairmen of Districts; (*d*) members appointed by the preceding Pastoral Conference to represent Departments; (*e*) six missionaries, selected from those in England during the Conference Sessions; ministers elected at the District Meeting, 'by ballot after nomination.' Lay Representatives must be members of Society 'of five years' continuous standing,' and members of District or Quarterly Meetings, or Trustees of Connexional Property. One-eighth consisted of the Treasurers of Connexional Funds³ and laymen elected by the Representative Conference, one-third of such elected members retiring

¹ The *Methodist Recorder* and other newspapers stated that the resolution was carried with absolute unanimity. The present writer, however, himself saw three ministers sitting near him lift their hands in opposition, and he is certain that there were three or four more.

² If not already members of the Legal Conference, newly elected officials became at once members of the Representative Conference.

³ The principal funds were named in the scheme; the Conference had power to add to the list, and to elect only one Treasurer in the case of such additions.

yearly, and not being 'immediately eligible' for re-election. The remaining seven - eighths were elected at the District Meeting by 'separate vote of the laymen, taken by ballot after nomination.'¹

Business was divided between the two Sessions of the Conference on the principle that all matters directly involving finance belonged to the Representative, all other matters to the Pastoral Conference.² The stationing of ministers, all questions of ministerial discipline, all final appeals of members as to discipline, as well as the election of President and Secretary, were allotted to the Ministerial Conference. It was provided also that no new law should come into force until it had been submitted to the District Meetings; legislation from the Pastoral Conference being considered by ministers only, that from the Representative Conference conjointly.

Never in the history of the Church was a great constitutional change effected against the opposition of an influential, able, strongly convinced minority with less of friction and unpleasantness. During

¹ The only alteration in the constitution of the District Committee was that Quarterly Meetings might elect a Representative in the place of any circuit steward who, at the March Quarterly Meeting, declared his inability, or unwillingness to attend the ensuing District Committee.

² The Book-Room remained with the Pastoral Conference. An elaborate schedule was drawn up of subjects which 'shall remain within the exclusive power' of the Pastoral Conference, and subjects which 'shall come within the province' of the Representative Conference.

the protracted discussions, extending over several years, there was much earnest debate but not unfriendly strife. When the victory was won, the defeated party showed no bitterness, but accepted the alteration and the new methods loyally, and endeavoured to falsify their own forebodings of ill. Not a single resignation of minister, nor, so far as is known, of member ensued. The victors evinced no exultation, nor felt any the less regard and affection for their antagonists. The conflict did not affect even the election to the Presidential chair; Dr. W. B. Pope, an opponent of the change, presided over the assembly which affixed to it the final seal; and Dr. Osborn, the chief fighter of the opposition, received the chair for the second time four years later.

It is easy to understand whence the objections sprang; the wonder is that they were not spread more extensively and urged more strenuously. Under the old system Methodism had won its widening way all the world over, and had consolidated itself from a congeries of private or semi-private societies into a church. It might well seem unwise, even dangerous, to meddle with a polity under which God had wrought so much. To some minds Methodism was almost identified with a Conference purely ministerial, a body supposed and believed to be amenable to but one influence—a desire to promote the work of God. Then, had

not Methodism risked and suffered disruption after disruption rather than yield to similar demands to those now put forward? Men who had struggled bravely through the Great Agitation could not help looking askance at measures which appeared to surrender much of that which had then been maintained at a great price. The brotherhood of the preachers, too, was endangered; could it be continued in the face of a Conference from which the bulk of the preachers were excluded?

In the judgement of some the Scriptural rights of the pastorate were invaded.¹ The highest church court should consist solely of its ordained ministers. Methodism, it was argued, rested upon a balance of power between clergy and laity. In most of the lower courts of Methodism the lay element predominated. The ministry was recruited from its lay (local) preachers; no man could enter the ministry without the consent of his Quarterly Meeting; the laity possessed the power of the purse. In departmental Committees and Committees of Review they had ample opportunities for making their voices heard. The Conference could neither initiate nor carry on any scheme without the co-operation of those who controlled the sinews of war, nor was it likely to object to any proposition seriously urged by them unless on paramount grounds of principle; and a proposition obnoxious

¹ See speech and letter of Dr. W. B. Pope.

to such objections was just as unlikely to be made. Already, then, the laity possessed practically equal powers with the ministers. The redress of the purely nominal inequality would, it was thought, introduce a genuine inequality. And, further, the arrangement sanctioned in 1877 might not satisfy the laymen; it showed obvious inconveniences that might lead only too readily to the relegation of the Pastoral Conference to the second place, both in the estimation of the public and in actual influence. Thus the tone and influence of Methodism might be altered by imperceptible stages until its position had undergone an almost total change. There was no general wish on the part of the laity, it was said, for admission to the Conference; such desire as there was had been started and stimulated by certain of the ministers themselves.

By many of the supporters of the admission of laymen to the Conference these objections were felt almost, if not quite, as strongly as by its opponents. One argument, however, outweighed them all. The admission of the laity was inevitable, it belonged to that vague but resistless force, the spirit of the age. It was incalculably better that so vast and yet so delicate a change should be accomplished in times of peace, should be a free gift, rather than that it should be wrung from unwilling hands by a disturbance that might bring about a disruption. Nor was this the counsel of mere worldly prudence; it set

the work of God above all other considerations: that could not go on while warfare raged. To this wellnigh overwhelmingly powerful argument was added the practical plea that if the laity already possessed the reality of power, there could be little reason for withholding the name and the dignity, and for making clear where the ultimate responsibility actually rested. From these points of view, the raising of the question by the ministers themselves seemed a piece of genuine statesmanship. But behind and underneath this thought there rested in the minds of many the conviction that laymen had the right to be represented in the Conference, that financial matters were as much their concern as that of the ministers. Thus the admission of the laity was not a concession but the acknowledgement of an inherent privilege. It was argued, again, that the change was not even mildly revolutionary, but ran on the lines along which Methodism had travelled since Wesley's death. The course had been consistent from the Plan of Pacification to the establishment of Committees of Review. The new constitution only extended the principle and the method which then prevailed in the District Meetings. In reply to the contention that in the Kilhamite troubles and the Great Agitation, Methodism had fought to the death against the change now proposed, two essential differences were pointed out. In the first place, the claim was not

supported by violence and disloyalty ; the class of laymen who aforetime had opposed it as stoutly as the ministers themselves now pressed it calmly, respectfully, lovingly. The time was ripe for the development. Of yet greater significance was the second difference. The pastoral responsibilities and authority of the ministry were not infringed. The two Sessions of the Conference, ministerial and representative, the strict division of subjects, the committal to the President for the time being of disputed questions of jurisdiction, proved that the laity were more than content that ministers should retain in their own hands all matters that could reasonably be deemed to fall within their peculiar province.¹

[The Pastoral Conference met first ; its business done, the Representative Conference assembled. A regulation of some suggestiveness was passed, allowing ministers not members of the Representative Conference and laymen duly qualified to attend as spectators.]

On April 30, 1854, died Robert Newton, D.D., one of the three great clerical orators of Methodism.² He was born at Roxby, Yorkshire, September 8,

Mr. Horne's comments (*History of the Free Churches*) are in as bad taste as they are absurdly illogical. He overlooks completely the 'essential differences' mentioned above. Mr. Redfern sees the facts more clearly, though even he regards 1878 as a justification of 1849.

² The other two were Samuel Bradburn and W. M. Punshon. William Dawson, a layman, was worthy to stand by their side.

1780. He entered the ministry in 1799. He was Secretary of the Conference, 1821-3, 1828-31, 1834-9, 1842-7; and President 1824, '32, '40, '48. His popularity was so enormous that at an early period it became necessary to free him from all circuit work on week-days. Before railways were common, he travelled on an average 6,000 miles a year, afterwards quite 8,000; he preached or spoke 'not less than twelve times a week. It is probable that he thus collected more money for religious objects than any other man.' He devoted himself with special ardour to the interests of Foreign Missions. Dr. Gregory (*Recollections*) describes him as 'the grandest figure and the best beloved preacher in the whole Connexion.' His magnificent physique, his overflowing health, and his melodious voice added to the charm of an eloquence simple, direct, earnest, often emotional. Never did he forget that he was a Methodist preacher; in pulpit and on platform he invariably set forth a gospel that could be 'understood of the people.' While he produced all the effect of the orator, he used little of the orator's art. His themes possessed him; he delivered his message in the manner natural to him. So much was this the case that on his death-bed his statements of personal experience reached a height of fervent eloquence surpassing his public utterances.

John Beecham, D.D. (*d.* April 22, 1856, *a.* 68) had been one of the Missionary Secretaries since 1851. To him was greatly owing the establishment of Affiliated Conferences. He was the author of

an 'Essay upon the Constitution of Wesleyan Methodism,' which had considerable influence in its day. He was President in 1850.

We may place here brief notes on ministers who have died from 1858-78.

George Marsden (1773-1858): President, 1821, '31, for some time one of the Foreign Missionary Secretaries; notable both as a preacher and an administrator.—John Hickling (1765-1858), the last survivor of the preachers appointed by John Wesley himself, a man of guileless spirit and great power in prayer.—William Naylor (*e.m.* 1802, *d.* 1868) was one of the founders of the Missionary Society, and lived to preach one of the sermons at its jubilee.—Francis A. West (*d.* 1869, *a.* 68): President, 1857.—Isaac Keeling (1789-1869): President, 1855; a strikingly original and eloquent preacher.—James Dixon, D.D. (1788-1871): President, 1841; orator in pulpit and on platform. 'The Methodist community will always rank him as having been amongst its foremost men.' His last years of blindness and helplessness, patience and profound meditation form a pathetic picture.—Elijah Hoole, D.D. (*d.* 1872, *a.* 74), missionary in South India, translator into Tamil of 'The Wesleyan Methodist Hymns'; Foreign Missionary Secretary for thirty-eight years.—William Shaw (*d.* 1872, *a.* 73): President, 1865.¹—George Scott, D.D. (1804-74): see vol. i. pp. 195-6.—Luke H. Wiseman (1822-75): Secretary of Conference, 1871; President, 1872; Foreign Missionary Secretary from 1868: first editor of the

¹ See vol. i. pp. 200-1.

Methodist Recorder.—Benjamin Frankland (1819–76): editor from 1864.—Samuel Jackson (*d.* August 4, 1861, *a.* 75): President, 1847; *e.m.* 1806. Distinguished himself by his zeal for religious education both by the promotion of day schools and by care for Catechumen classes. For seven years he was Governor of Richmond College.—Peter Duncan (*d.* Jan. 21, 1862, *a.* 64) suffered much persecution as a missionary in the West Indies, and ‘was enabled to render invaluable service to the cause of Negro Emancipation, both by evidence given before a Parliamentary Committee, and by powerful speeches delivered in public meetings.’—James Methley (*d.* Oct. 31, 1861, *a.* 70, *e.m.* 1814): a preacher of remarkable pathos, specially powerful in prayer.—Daniel John Gogerly (*b.* 1792, *d.* Sept. 6, 1862).—John Mason (*e.m.* 1811, *d.* 1864): appointed Foreign Missionary Secretary, 1824; Book Steward from 1827 till his death. ‘An intimate friendship subsisted between him and the late Rev. Richard Watson; and it was at his urgent request that Mr. Watson wrote some of the most useful and valued of his publications.’—Thomas Collins (*b.* 1810, *d.* 1864): a revivalist preacher of marvellous power (see Coley’s *Life*).—William L. Thornton (*b.* 1811) died March 5, 1860, in the year of his Presidency; for some years classical tutor at Richmond, then Connexional editor; an elegant scholar; as a preacher, refined yet powerful.—Robert Young (1796–1865): President, 1856; a fervent preacher, largely instrumental in the formation of the ‘Australasian Conference.’—John Bowers (1796–

1866): President, 1858; Governor of Didsbury College, 1843-56, a pulpit orator, rhetorical, ornamental, diffuse, yet very effective.—Thomas Aubrey (1808-67): one of the most distinguished of Welsh preachers, vehement, impassioned, but capable of calm and clear argument.—John Hannah, D.D. (*b.* 1792), entered the ministry in 1814. He volunteered to go with Dr. Coke to India, but was appointed to an English circuit. In 1834 he was chosen for the Divinity Chair at Hoxton, and was transferred to Didsbury in 1842. He was Secretary of the Conference, 1840, '41, '49, '50, '54-'58, and President, 1842 and '51. Of handsome and dignified presence, of logical habits of thought, he was a persuasive and convincing speaker; mighty in the Scriptures, his plain yet cultured style in the pulpit, and his intense evangelical earnestness made him one of the foremost of Methodist preachers. Nevertheless, his chief service to the Church was rendered through his theological tutorship. Generations of ministers were trained by him in a theology, sound, lucid, and intensely Wesleyan.—John Scott (*b.* 1792, *d.* 1868): President, 1843, '52. A solid preacher and thinker, a judicious and skilful administrator, his crowning services to Methodism were given as Principal of the Normal Institution at Westminster.—Robert Spence Hardy and Thomas H. Squance also died in 1868.

The obituary of Thomas Jackson (1804-73) contains these remarkable sentences: 'Without brilliant parts, and without educational advantages, he applied himself with all his heart to the improve-

ment of such talents and opportunities as were granted to him, and with the Lord's *pound* he gained ten *pounds*.' For full forty years this slow, plodding man occupied a foremost place in the Connexion. Eighteen years Connexional editor, nineteen years theological tutor at Richmond. President of the Conference in 1838, he guided the preparations for the Centenary celebration; President again in 1849, he steered his Church with unfaltering hand through that stormy year. Even as a preacher he attained not only efficiency but distinction, through careful exposition and whole-hearted devotion. A sound and adequately equipped theologian, he taught Methodist doctrines with great clearness. An 'eminently beautiful' old age crowned a life of faithful service.

William Davies, D.D. (1820-75), spent his ministry in Welsh work, a man of distinguished literary ability in his native language.—Charles Prest (*b.* 1806, *d.* 1875): President, 1862. His eighteen years of Home Missionary secretaryship marked a great advance in the movement of which he had charge. He assisted largely in the establishment of New Kingswood School. Stern in his public manners, he was lovable in private life.—Samuel Romilly Hall (*b.* 1812; *d.* 1876): President, 1868. A faithful circuit minister, prominent in the business of the Connexion, independent in judgment, able in debate; a pioneer of the Temperance Movement.—Alfred Barrett (1848-76), for many years Governor of Richmond College, author of *The Pastoral Office*, and *The Ministry and Polity of the*

Christian Church, books belonging to the 'High Church' type of Methodist opinion.—Samuel D. Waddy, D.D. (*b.* 1814, *d.* 1876): President, 1859; for a long period Governor of Wesley College, Sheffield. A man of 'almost matchless wit,' a scholar, a preacher of rare power, a capable administrator. To him more than to any other, Methodism owes the initiation of schemes that led to the establishment of schools for the sons of its laymen.—William W. Stamp, D.D. (*b.* 1801, *d.* 1877): President, 1860; judicious, wise, kindly.—George T. Perks (*b.* 1819, *d.* 1877): Secretary of Conference, 1872; President, 1876; Secretary for Foreign Missions from 1867; a powerful speaker, a student of philosophy, a cultivated and careful theologian.—John Lomas (*b.* 1798, *d.* 1877): Theological tutor, Richmond, 1861, Headingley, 1868–73; President, 1853. His theology was thoroughly Methodist. As a preacher he occupied a foremost place, profoundly thoughtful, felicitous in diction, yet knowing how to adapt himself to the unlearned.—Thomas Kilner (*e.m.* 1830, *d.* 1878), author of a Pali Dictionary.—Richard Tabraham (*b.* 1792, *d.* 1878): notable for his extreme self-denial and financial benevolence; one of the pioneers of the Temperance Movement in Methodism.—William Tranter (*b.* 1778, *d.* 1879): a link with early Methodism, as he was acquainted with Mrs. Fletcher and Lady Maxwell.

CHAPTER III

THANKSGIVING FUND—ŒCUMENICAL CONFERENCE
—REVISION OF LITURGY—MISSIONARY CON-
TROVERSY—OBITUARIES

THE first President of the bifurcated Conference was James H. Rigg, D.D., who had advocated the new constitution on grounds of both principle and expediency;¹ Secretary, M. C. Osborn. In his opening address (to the Pastoral Session) Dr. Rigg reaffirmed his position: 'We have changed our modes, but we stand upon the ancient principles. . . . We have but carried out, completed, put into distinct form, and into more permanent and effective modes of operation, the principles which had been recognized and which had been growing amongst us for generations preceding.' The business transacted was mainly of a routine character; but some noteworthy matters were settled. On the suggestion of the American Representatives a Committee was

¹ 'The final and natural consummation of the whole course of advance since 1791.'—J. H. R., in *Encyclopædia Britannica*. But it was not quite 'final.'

appointed by the Pastoral Session to consider the practicability of holding an Œcumenical Methodist Conference. A step was taken as to the pastoral oversight of the young which not only brought the practice of the Church into harmony with its theory, but had far-reaching spiritual consequences. Out of Samuel Jackson's catechumen classes had grown 'Select Religious classes,' and other similar institutions. These were recognized and consolidated as 'Junior Society classes.' A special ticket was prepared for these members, to be given in much the same way as the ordinary Quarterly ticket. The leaders, when not ministers, were to be appointed by the Leaders' Meeting on the nomination of the superintendent, but did not thereby become members of the Leaders' Meeting. Membership in these classes was to be accepted instead of the usual period 'on trial,' but the length of such qualifying membership was left 'undefined,' full discretion being allowed to circuit ministers.¹ A strong recommendation was passed that services for the public Recognition of New Members of Society 'should be held, of which the administration of the Lord's Supper should form part.' But 'if upon inquiry, it be found that any person has not received Christian baptism, that Sacrament shall be administered before the recognition of that person, and if not otherwise, in connexion with the recognition service.'

¹ Slightly amended legislation, 1894.

The Representative Session, after detailed discussion, adopted a 'Compendium of Regulations' for the administration of the Home Mission and Contingent Fund, which, with comparatively little alteration, is still in force. It increased District control through a District Home Mission Sub-Committee, laid down rules for the employment of a District Missionary,¹ and for the employment of lay agents, 'both men and women, who must be members of the Wesleyan Methodist Society.'

A suggestive change was made in the management of the Army and Navy work. A Sub-Committee took charge of it; Dr. Punshon and Alexander M'Aulay (secretaries for Foreign and Home Missions respectively) being its secretaries, and the Rev. R. W. Allen, who had had large experience of military chaplaincies, its assistant-secretary. At Aldershot Mr. Allen had succeeded in erecting a commodious and conveniently situated church, which served the town as well as the camp, and a Soldiers' Home. His practical knowledge and his business ability were of great service to the Sub-Committee.

Naturally the first Representative Conference examined gravely the general condition of Con-

¹ 'He shall labour where he can be most serviceable for the evangelization of the people, and especially in rural neighbourhoods where no organized Methodism now exists . . . shall pay special attention to places where Romanizing practices, infidelity, and immorality prevail, and in which there is no vigorous Evangelizing Agency.'

nexional Finance. Most of the principal Funds were in debt, and several, notably the Theological Institution, demanded additional resources for purposes of extension. A Committee, partly nominated, partly elected by the District Meetings, was appointed to review the whole matter, and was empowered to take measures for raising the sum necessary. Hence sprang the Thanksgiving Fund, designed to relieve the financial pressure, and to 'be commemorative of' the first Mixed Conference. At first the required amount was estimated at about £100,000, but the President investigated for himself the details of the situation, and boldly asked for £200,000. The Committee accepted the suggestion cordially. As the liberality of the people was manifested, and as fresh claims appeared, the limit was raised in two or three stages. The actual amount realized was £297,518. This sum was divided as follows:—

Foreign Missions . . .	£63,869	Necessitous Local	
Extension of Methodism	45,000	Preachers . . .	£8,000
Schools Fund . . .	37,878	Sunday School Union .	6,000
Handsworth College .	25,000	Methodism in Scotland .	4,907
Children's Home and		Invalid Ministers' Rest Fund	4,000
Princess Alice Orphanage . . .	24,168	Welsh Chapels . . .	3,934
Home Missions . . .	21,000	London German Chapel	2,002
Education Fund . . .	14,000	New Chapel at Oxford .	2,000
Middle-class Schools .	10,000	Temperance Committee .	2,000
Theological Institution .	8,817	Social Purity . . .	1,000
		Manse in Unst . . .	300

The difference between the total of the grants and the amount raised is accounted for by general and local expenses.

Central meetings were held in each District, local meetings in each circuit. All were marked by spiritual fervour, no less than by generosity in giving. The title of the Fund struck the keynote of thanksgiving. These meetings were spread over the years 1878-9. The Report was not issued till 1885.

We may pass rapidly over the Conferences till 1889. Some of the business transacted will come before us in special sections. 1879: President, Benjamin Gregory, D.D. An 'Educational Standard for Candidates for the Ministry' was fixed. This led, a little later, to a change in the mode of conducting the examinations, examiners being appointed by the Conference for the whole country. Arrangements were completed by which the Theological Institution, in its four Branches, should be governed by one General Committee, the Local Committees becoming merely 'executive.' Unity and correlation of administration were thus secured, and the danger of each College acting as a separate 'Institution' averted. It may be noted here that this General Committee of ministers and laymen had no control over the 'discipline' of the Colleges, small local committees of ministers only being appointed by the Pastoral Conference for that office. 1880: President, Ebenezer E. Jenkins, M.A. A resolution was passed calling the attention of ministers and trustees to the limitation by the Chapel Model Deed of the

purposes for which our Trust Properties could be used, for Religious Worship and similar objects only, with the further limitation that these services must be 'held according to the General Rules and Usages of the people called Methodists, as they appear in and by the Annual Minutes of the Conference.' Thus 'amusements' and political gatherings were shut out. 1881: George Osborn, D.D., President (second time); R. N. Young, Secretary; An elaborate scheme for the constitution of mixed Committees was adopted as an experiment (*Minutes*, p. 269 ff.).

The death of William Morley Punshon, LL.D. (*b.* March 29, 1824; *e.m.* 1845; *d.* April 14, 1881), was reported. Dr. Punshon was one of the three great orators which the ministry can boast, in some respects the chief of the three. Certainly he influenced the general public as did neither of his peers. He owed this extended fame rather to his lectures than to his sermons or speeches. Neither Bradburn nor Newton delivered a single lecture. Dr. Punshon was the most popular lecturer of his day; very rarely has such popularity been equalled; in England it has perhaps never been exceeded. Within his own church, and regarded simply as a preacher, Newton was in greater demand. Bradburn seems to have produced from the pulpit the stronger immediate effect; but Punshon excelled either in graceful and exultant rhetoric.

Newton owed much to his stately and commanding presence; Bradburn to a personality whose every tone and movement were instinct with passion; Punshon's oratorical triumphs were won in spite of an unpleasing voice, awkward gestures, and a rather ungainly port. All three were distinctly Methodist preachers: Bradburn carried on the impulse of the Great Revival; Newton was now tenderly, now fervently evangelical; Punshon, who covered a wider range of thought, never suffered his eloquence to move him away from fundamental truth, and treated secular themes in the spirit of Wesleyan theology. Rather curiously all three were men of capacity for affairs. Bradburn, Secretary of the Conference for four years, was, for a considerable period, the ablest administrator in Methodism; Newton, four times President, held the secretaryship for a longer time than any other man; Punshon's ease in the mastery of business matters impressed his brethren scarcely less than his oratory did the outside world. All three were eminent in debate, Punshon especially. William Arthur¹ testifies to his rapidity in business without loss of efficiency or command over detail, and continues—

The rapidity just alluded to was not confined to the transaction of business. It seemed in him to take a peculiar form, and in combination with minuteness to constitute

¹ *Life of William Morley Punshon*, by F. W. Macdonald (1887).

a very distinctive mark of his genius. It underlay all his mental operations, and determined the fleet current of his argument and the speedily shifting character of his illustrations. It had very much to do with the estimate that many formed of his sermons, and also with the familiar complaint that they could not be remembered. Rapid in grasping conceptions, rapid in seeing analogies, rapid in linking relative to co-relative, rapid in affiliating feeling on thought, rapid in compressing many ideas into few words, rapid in reckoning, rapid in penning, and strangely rapid in utterance, his massive mind, laden with heavy weights, seemed hung on strangely agile springs. But in all this, and particularly in utterance, it was not with him as with many, 'the more haste the worse speed.' It was, on the contrary, tremendous speed and no tripping. Every syllable was clean cut, every word as distinct as the stroke of a bell; and though the next stroke followed it instantly, and upon that came another and another and another, no two notes blurred on one another. This combined rapidity and minuteness appeared in almost all he did.

Dr. Punshon's great powers and popularity were ever at the service of his Church, and not employed for his private advantage. By his Lecture on *The Huguenots* alone he raised £1,000 towards liquidating the debt on Spitalfields Chapel. At the Conference of 1862 the depressed and depressing condition of Methodism in watering-places was discussed, but no adequate solution of the difficulty appeared. Dr. Punshon offered to raise £10,000 in five years by lectures and personal influence. In 1867 he could report that the task was accomplished. Through 'Punshon's Fund,' and the

stimulus it offered to local exertion, twenty-four new chapels were erected and eleven others improved. Nearly 11,000 sittings were provided by this effort.

For five years (1868-73) he resided in Canada, most of that time being President of the Canadian Conference. The year after his English Presidency he was elected one of the Foreign Missionary secretaries, and held that office till his death.

The official obituary declares: 'Great as were the gifts of William Morley Punshon, his real greatness was his character'; to this universal witness was borne by those who knew him best. Unaffectedly humble, overflowing with gentleness and kindness,¹ he was loved as much as he was admired.

On September 7, 1881, the First Œcumenical Methodist Conference assembled in City Road Chapel, London. The original proposition was made to the Wesleyan Methodist Conference, in 1878, by the Methodist Episcopal Church of America. Invitations were then extended to other bodies. These were accepted universally with alacrity and heartiness. After much negotiation it was determined that the Conference should consist of 400 members, half for the Eastern and half for the Western section. The various

¹ My father said that 'Punshon' might be substituted for 'charity' in the descriptive verses of 1 Cor. xiii. without any exaggeration.

churches could elect their own representatives in their own manner, but it was understood that, as far as possible, an equal number of ministers and laymen should be chosen.

The object of the Conference was defined—

The Conference is not for legislative purposes, for it will have no authority to legislate. It is not for doctrinal controversies, for Methodism has no doctrinal differences. It is not for an attempt to harmonize the various polities and usages of the several branches of the one great Methodist family, for Methodism has always striven for unity rather than uniformity. It is not, in a word, for consolidation, but for co-operation. It is to devise such means for prosecuting our home and foreign work as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world.

The topics suggested were—

The duty of Methodism in respect to Popery, paganism, pauperism, scepticism, intemperance, and kindred vices; the relation of Methodism to education, the means of evangelization, such as an itinerant ministry, training schools for Christian workers, both at home and abroad, Sunday schools, and special efforts for special classes; Methodism as a missionary movement, the relation of the home to the foreign work, and the best mode of avoiding waste and rivalries, and of securing instead thereof sympathy and co-operation between different Methodist bodies occupying the same or contiguous mission-fields; the use of the press for the increase of Christian knowledge and

sanctifying power ; the resources of Methodism, in numbers, wealth, culture, spiritual life, and revival agencies, and the corresponding responsibility ; the spiritual unity of Methodism, and the best way to secure its maintenance and increase, and to manifest it to the world ; and other kindred topics.

The prefatory statement to the official Report says—

The delegated brethren . . . represented twenty-eight different denominations. They came from England, Ireland, Scotland, France, Germany, Italy, Norway, Sweden, Switzerland, Africa, India, China, Japan, Australia, New Zealand, Polynesia, and from all sections of the United States, from Canada, Nova Scotia, New Brunswick, South America, and the West Indies. They belonged, for the most part, to the Teutonic and African races. Of the Teutonic race the three great divisions were represented—the main German stock, with the Anglo-Saxon and Scandinavian branches. Of the African race it would be impossible to say how many branches were represented, but they were not a few. Those loosely called the Latin races were not unrepresented, but their numbers were small. There was, however, in attendance no African born and residing in Africa, nor any native Asiatic, American Indian, or Polynesian. The portion of the existing Methodist family actually present was, therefore, broadly speaking, only so much of it as could send delegates capable of taking part in proceedings conducted in the English tongue.

It was calculated that the churches represented counted 4,700,810 enrolled members ; 31,477 ministers ; upwards of 85,000 local preachers ; and about 24,000,000 adherents.

At the opening session the Morning Service was read by Dr. Osborn and a sermon preached by Bishop Simpson. In the afternoon the Presidential Address was given by Dr. Osborn. The Conference sat for twelve days. Public meetings were held in London, and provincial meetings in Bristol, Leeds, Truro, Newcastle-on-Tyne, Hanley, and Birmingham.

The net results were a demonstration of the greatness and œcumenical character of Methodism; the promotion of the sentiment of unity; a powerful impulse to temperance; and a report on waste in Foreign Missions which has borne some practical fruit.

The Conference of 1882 (Charles Garrett, President) was noteworthy for the settlement of a long controversy on the Revision of the Book of Offices. Wesley's *Abridgement* had set the example of altering the Book of Common Prayer. Various editions of the Book of Offices had been issued in which alterations and restorations had been made, with or without the direct authority of the Book Committee, according to the taste and fancy of successive editors. For some ten years the subject of revision had been under discussion, and in 1876 a Revision Committee had been appointed. Their labours had been submitted to the Ministerial Sessions of the District Synods, whose Minutes, in their turn, had been considered by the Committee. The Conference of 1881 accepted the revision of the Liturgy and the Offices

as presented by the Committee, except as regards the Baptismal Office, which was referred back to the Committee. The changes in the Order of Morning Prayer, and the Forms for the Administration of the Lord's Supper, the Solemnization of Matrimony, and the Burial of the Dead, were comparatively unimportant,¹ nor did they involve any question of doctrine. The Form for the Administration of Baptism had been treated much more drastically, and with avowed doctrinal intent. From the Preamble John iii. 5 ('except a man be born of water,' &c.) and the petition 'that he may be baptized not only with water, but also with the Holy Ghost' were excised; the Four Prayers ('O merciful God, grant that the old Adam in *this Child* may be so buried,' &c.) were placed after instead of immediately before the administration; and references to and prayers for parents were scattered throughout the Service. The 'standards' leave room for a great variety of opinion upon the nature and effect of Baptism, and such variety actually existed in Methodism. It was felt by many that the excision of John iii. 5, and of all allusion to it, discredited both Scripture and ecclesiastical tradition; that the shifting of the Four Prayers went far towards denying the reality of Baptismal Grace; and that

¹ The principal was the addition of the opening paragraph of the Invitation before the Communion, and that was modelled on the Book of Common Prayer.

the references to the parents destroyed the unity of the Service, and distracted attention from its main meaning that, at any rate, they should come *after* the administration. When, therefore, Dr. Gregory moved, and Dr. (then Mr.) Randles seconded, the adoption of the Report, an amendment was moved practically discharging the Committee. That amendment received powerful support—from Mr. Napier, then classical tutor at Richmond, in a well-reasoned defence of the old Form as embodying Biblical teaching; from Mr. Olver, in an almost impassioned plea not to declare that the old Form bore any sacerdotal significance; from Dr. W. B. Pope, with all the weight of his theological learning; and from Dr. Osborn in an earnest and pathetic appeal against tampering with our theology and for the liberty of judgement concerning Baptism which our ‘standards’ allowed us. On the other side were Dr. Gregory’s fervent denunciations of sacerdotalism; Dr. Moulton’s scholarly reputation; Dr. Rigg’s statesmanship; and William Arthur’s judicial deliverance that the balance of advantage inclined to the Revision. The Committee’s proposals were confirmed by a large majority, the decisive factors evidently being detestation of Ritualism and dread of the High Church doctrine of Baptismal Regeneration. But before the vote was taken a ruling was obtained from the President, and assented to by the Conference, that the use of the New Service Book was

optional on the part of both ministers and trustees; and that any minister remained at full liberty to use the old Form whether it was provided by the trustees or no.¹ The decision had therefore the character of a compromise. The Revised Book of Offices was accepted generally, though not universally, by the Connexion.

New First and Second Catechisms were published immediately after the Conference.² They were mainly the work of Dr. W. B. Pope, with the assistance of a Committee of revision and suggestion. They furnish a wonderful example of a master of theology expressing himself in words adapted to children, yet with no sacrifice of system or accuracy. Wesley (1743) had prefixed a short Catechism to his *Instructions for Children*. It was not till 1821 that 'Conference Catechisms' were issued. These were the work almost entirely of Richard Watson. They were rather an extremely skilful compilation (from Wesley's, Dr. Watts's, the Church of England, and the Westminster Catechisms) than an original work. But all were welded into unity and suffused with the Methodist spirit. For sixty years those Catechisms had met the requirements of the Methodist people. The new Catechisms did not altogether discard the old framework, yet

¹ See also *Minutes*, 1882, p. 223.

² A Sub-Committee had sat to ensure that 'the Formulary and the Catechism may agree.'

they were almost wholly re-written. They are fuller than Watson's, and adapted to the independent position of the Church. They are simple compendiums of doctrine and Scripture history of which Methodism may be proud, and for which it should be thankful.¹

Little to be noted here was transacted at the Conferences of 1883 (President, Thomas M'Cullagh); '84 (President, Frederic Greeves, D.D.); '85 (President, Richard Roberts); '86 (President, R. N. Young, D.D.; Secretary, D. J. Waller, D.D.).²

The Allan Library, consisting of many thousands of rare and valuable books and pamphlets, was presented to the Conference of 1884, through Dr. Rigg, by the late Mr. Thomas Robinson Allan, 'to the intent that the same be constituted a Library for the use of Ministers of the people called Wesleyan Methodists, similar so far as to the said Conference may seem advisable to the Library of Sion College, founded by the Rev. Thos. White, D.D., Canon of Christ Church, Oxford, for a Corporation of all the Ministers, Parsons, Vicars, Lecturers and Curates, within London and the suburbs; or to the Library founded by Dr. Daniel Williams, for the use of Non-conformist Denominations.'

The *Minutes* for 1885 contain the obituary

¹ A Third Catechism was published. It consisted, in the main, of extracts from Leslie's *Short and Easy Method*. It fell into disuse, and no attempt was made to replace it.

² 1885. Various financial regulations, specially as to Children's and Schools' Funds. 1885-6. Home Missions.

of John Farrar, *b.* July 29, 1802. He was the son of a Methodist preacher, John Farrar, sen., and the younger brother of another, Abraham E. Farrar. The father was a preacher of remarkable power, a man of great natural talent, uncultivated, impulsive. The elder brother attained distinction in the ministry on account of his graceful and quiet eloquence. The younger brother exercised for years an influence over Methodist administration and legislation all the more pervasive because it was wellnigh unseen. He entered the ministry in 1822, and spent the whole of his probation as second master at Woodhouse Grove. After thirteen years of circuit work, he was appointed Governor and Tutor at the old Theological College, Abney House. At the opening of Richmond College, 1843, he became its first Classical Tutor. He was removed in 1858 to the Governorship of Woodhouse Grove; thence in 1868 to the Governorship of the new Headingley College. That office he retained till he became a supernumerary. For some years he was an Assistant Secretary to the Conference; from 1851 to '55 he was Secretary. He attained the Presidency in 1854. Five years later he was chosen Secretary again, and held that office till, in 1870, he was elected President for the second time. That election was a striking testimony to the esteem of his brethren. Since 1852 no minister had been honoured thus, and the prejudice against such re-election had grown almost

into an unwritten rule. His seven years of supernumeraryship were passed in unbroken suffering, patiently endured. He died November 19, 1884. His dying words were the text of his trial-sermon, 'Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.'

It is impossible for one of his old pupils at Woodhouse Grove to avoid grateful and reverent acknowledgement of his influence over the preachers' sons at that school. He was every inch a Christian gentleman. Firm yet marvellously quiet in his government, his kindness and his personal interest in his boys were unfailing. His dignified bearing towards them was tempered by a winning courtesy. No Governor ever recognized a boy's rights and individuality more thoroughly and willingly than Mr. Farrar. One defect perhaps he showed. An athlete himself in his younger days—he had saved Thomas Vasey from drowning at some risk and with no little exertion—he seemed to have lost sympathy with vigorous physical exercise. If boys would play eagerly and roughly, he would not interfere with them, but he evidently thought play a waste of valuable time and energy. This led him only, however, to encourage a taste for reading wherever he found it. Dr. Findlay¹ has borne witness to Mr. Farrar's beneficial influence on the training of students for the ministry.

¹ *Wesleyan Methodist Magazine*, 1885.

In his management of Connexional and Conference business he was the embodiment of diligence, dispatch, efficiency, caution, and self-effacement. It was wonderful how seldom and how briefly he spoke in Conference, yet his personality pervaded the entire assembly. His scholarship was genuine and fairly extensive, if somewhat old-fashioned. His Dictionaries rendered real service to Biblical study. His thoughtful, well-ordered sermons were delivered with tranquil impressiveness, at any rate in his later years. His earlier delivery is described as warm and animated. Certainly during his thirteen years of circuit life he obtained a high degree of popularity. About all his utterances was a remarkable modesty. Holding his own convictions tenaciously, he could yet see the reasonableness of other views. Throughout his private life shone gentleness and affection. Few men have left behind a more blameless and honourable record; few of her sons have rendered to Methodism more worthy and enduring service.

The Conference of 1887 (President, John Walton, M.A.) discussed two matters of peculiar importance and interest. In both the Pastoral and the Representative Sessions debates were held on Methodist Union. Hugh Price Hughes and the *Methodist Times* had advocated for some time an attempt to join all the British Methodist bodies in one vast Church, and had indicated considerable concessions

which the Wesleyan Methodist Conference might make in order to bring this about. Resolutions from the Methodist New Connexion had expressed a desire for negotiation. After animated debates, in which the interest centred rather in the speakers than the subject, particularly in the oratorical duel between Mr. Watkinson and Mr. Hughes, the result was a joint Resolution of the two Sessions recognizing and heartily reciprocating 'the Christian and brotherly feeling expressed in recent Resolutions of the Methodist New Connexion and other Methodist Churches,' expressing the opinion 'that any attempt to promote organic union is not at present desirable,' and appointing a Mixed Committee 'to consider and report as to the way by which the waste and friction in the actual working of the various sections of the Methodist Church may be lessened or prevented, and brotherly feeling promoted.'

The other subject belonged exclusively to the Pastoral Session. The Rev. W. F. Slater, then just elected to the chair of Biblical Literature and Exegesis at Didsbury, moved a series of Resolutions to the effect that persons regularly partaking of the Lord's Supper should have their names entered upon Class-books, and that the phrase 'members of Society' should be altered to 'members of the Church.' The question so raised had been growing in importance for many years. Methodism was no longer a congeries of Societies, but a Church with its

own organization and government. Logically it followed that Church-members should be recognized as such. A very large number of members of Society never actually *met* in class, while they paid their class contributions. Here was something more than an anomaly, a certain appearance of evasion. Sooner or later the issue must be faced: that was clear to those who demurred to Mr. Slater's motion no less than to those who supported it. The Resolutions were not accepted, but a Committee was appointed 'to inquire into the cause of decrease in our Societies; and also, generally, into our mode of Church-membership, with a view to extend and consolidate the same, and to secure a greater uniformity in our administration.'

To the Conference of 1888 that Committee presented an interim Report, which was remitted to the District Synods, their minutes and other matters to be considered by the Committee. The Report (in 1889) contained a number of suggestions for rendering the Class-meeting more attractive and for adapting it to local circumstances; and advised a resolute effort to re-establish our ancient discipline, and to give to the quarterly ticket a visible value. It concluded:—

The Committee believe that if the administration of our discipline in the above-mentioned respects were revived and strengthened, much of the unwillingness of certain godly persons in our congregations to belong to a Class would be

removed. But there would probably still be some persons who, because of their early training, or their constitutional temperament, or for other reasons, will decline to belong to a Class, whilst still attending our Ministry regularly, declaring their attachment to our doctrine and institutions, and by their devout and consistent conduct commending themselves to the confidence of our ministers and people. It has been the usage since a very early period, for communicants' tickets to be issued to such persons. So long as this was an act occasional and exceptional, it was best thrown upon the minister's sole responsibility, but it would seem that the time has now come for a more complete system to be introduced. The Conference is therefore recommended to direct that a list of communicants be kept in each Society. That any persons desiring to receive a communicant's ticket shall indicate his desire to the minister, who, if assured of his spiritual fitness, shall mention his name and wish at the Leaders' meeting. If no objection be taken to it by the meeting, a communicant's ticket shall be given to him, and renewed quarter by quarter. Such communicant's ticket shall entitle its owner to attend the Sacrament of the Lord's Supper, the Love-feast, the Society-meetings, and the Covenant Service; but shall not make him eligible for office in the Society, and shall be given to him on the express condition that he is willing to submit to the discipline of Wesleyan-Methodism in every respect as though he were a member of a Class.

This was the only new legislation proposed. The Report was objected to on two opposite grounds. Some urged that it did not go far enough. They reasoned that full-membership should be secured to godly persons desiring it who did not meet in class. The duty of reciprocal edification would

thus become merely a sort of 'counsel of perfection.' Others feared that formally to tabulate communicants would lead to 'a dual membership,' and tend to discredit the Class-meeting. By a decisive majority the concluding section was deleted, and the rest of the Report adopted.

Thus the single practical recommendation, involving new legislation, was abandoned. The question was allowed to slumber till 1904.¹

At the Conference of 1888 (Joseph Bush, President) regulations were made creating a class of ministers 'without pastoral charge'; and an animated debate foreshadowed the Missionary controversy of 1890. Standing Orders also were adopted with regard to Procedure and Debate (*Minutes*, pp. 29 ff.). In 1889 (Charles H. Kelly, President) fresh regulations were sanctioned with regard to the Order of Sessions. So long as the Representative Session followed the Pastoral, the Stations must be confirmed before the Representative Conference meets. Consequently, the Pastoral Conference must either decide financial questions involved in departmental and some other ministerial appointments, or else action must be deferred for a year. In the same way all the suggestions of the

¹ The Report, however, was printed in the *Minutes* (Appendix XI.), and directed to be read in the Synods. A small Committee was appointed to prepare a Manual of Instruction and Advice for Class-leaders, and a simple and elastic Form of Service for the Public Recognition of New Members. Both instructions were carried out.

Representative Conference that required Pastoral sanction and action must be delayed for a similar period. At the Conference of 1886 Mr. John Cooper proposed a constitutional change in the relation of the Sessions. He wished the Representative Session to precede the Pastoral. The next year a Mixed Committee (appointed jointly by the two Sessions) considered the subject. That Committee, by a narrow majority, recommended the adoption of Mr. Cooper's proposals. These, however, met with strong opposition at the ensuing Conference, especially in the Pastoral Session and from ministers, though many laymen took the same view. New machinery had to be devised for the election of the President, the Secretary, and the Legal Conference. No suggested arrangement for this appeared satisfactory. Of still higher importance was the effect which the proposed change would have upon pastoral responsibility. Not a few of the laymen and the immense majority of the ministers viewed what they deemed the deterioration of the efficiency of the pastorate with unconcealed alarm. Dr. Rigg, from the first a determined supporter of Lay Representation, gave powerful expression to these views: the reversal of the order of the Sessions must necessarily deprive the Pastoral Conference of the position it had held since John Wesley's decease. He and Dr. W. T. Davison suggested 'sandwiching' the Sessions

—i.e. that the Representative Conference should meet during the second week of the Conference, the Pastoral Session occupying the first and third weeks. That this is the natural order the practice of the District Synods sufficiently shows. The sole objection arises from the practical inconvenience of detaining a large number of ministers in the Conference town without occupation. Dr. Rigg's proposal was referred to the Synods and to a Committee. By an overwhelming vote the Conference of 1889 adopted it. Owing to technical difficulties the legislation could not take effect till 1891.

The year 1890 (W. F. Moulton, D.D., President) saw the close of a controversy that had troubled the Church for some two years. It originated in certain articles in the *Methodist Times*. As the result of a brief sojourn in India, Dr. Lunn brought a series of accusations against the missionaries in India, relating to both their personal conduct and their methods of work. The gravamen was (1) That the missionaries indulged in an extravagant style of living, and thus, and in other ways, held themselves aloof from the natives to whom they were sent; (2) that they engaged in educational work, particularly amongst the Brahmins, the highest of Indian castes, instead of preaching the gospel to the people at large. It was urged that the allowances to Indian missionaries were fixed at too high

a rate, and that hence the income of the Missionary Society was disbursed wastefully. These articles were endorsed by Hugh Price Hughes, not only in his editorial capacity but by articles of his own writing. After a protracted debate in both Sessions, the Conference of 1889 completely exonerated the missionaries from all charges of extravagance, and the Foreign Missionary Committee from corresponding charges of maladministration. It accepted, too, full responsibility for the educational policy, pointing out that it was strictly subordinate to evangelistic effort, and intrinsically necessary if the thought of India was to be leavened with Christianity.

Here the affair might have ended, but the charges were reiterated in the *Methodist Times*, and the missionaries themselves felt that their vindication was neither sufficiently complete nor sufficiently public. Besides, there were signs that the accusations were lessening confidence in the management of the Missions and the Missionary income. The Committee therefore decided upon a full investigation, and the publication of both evidence and judgement.¹ The result was a complete and absolute vindication of both missionaries and Committee.² The Representative Conference accepted the Report

¹ The members of the Committee were the Revs. C. H. Kelly, H. J. Pope, Wesley Brunyate, George Fletcher ; Sir H. H. Fowler, Sir G. H. Chubb, Messrs. John Clapham, and H. A. Smith.

² See *The Missionary Controversy: Discussion, Evidence, and Report*, 1890.

without amendment or addition. The Ministerial Conference was compelled to record its finding with regard to the authors of the charges and the ministers affected. A protracted and somewhat painful debate ensued. The final Resolution declared that the charges 'on investigation proved to be wholly without foundation.'

From this Conference a Reply, signed by the President, was forwarded to the Archbishop of Canterbury to his proposals for 'Home Re-union' on the famous quadrilateral basis: the authority of the Holy Scriptures; belief in the two Great Creeds; the administration of the Sacraments; and the acceptance of 'the Historic Episcopate.' The Conference warmly reciprocated the desire for unity, but pointed out that 'the true unity of the Church of Christ does not necessarily require the corporate union of the several Churches, or the acceptance of any form of polity and government.'

The following deaths may be noted:—

Samuel Coley (1825–80): theological tutor, Headingley, from 1873; as a preacher, remarkable for his use of anecdote and illustration; would have reached the chair but for his premature break-down in health.—Frederick J. Jobson, D.D. (*b.* 1812, *d.* 1881): President, 1869; Book Steward, 1865–80; 'There are but few, if any, departments of our Connexional work which have not been

benefited by his prudence, sagacity, assiduous labour, or generous contributions.'—William O. Simpson (*d.* 1881, *a.* 50): missionary in India for ten years; one of the most powerful and effective of missionary advocates. A preacher of much force and homely directness.—Gervase Smith, D.D. (*b.* 1821, *d.* 1882): President, 1875; Secretary, 1873-4; twelve years Secretary of Metropolitan Chapel Building Fund; eloquent in pulpit and on platform.—Henry W. Holland (1826-85): one of the most efficient of Methodist journalists.—John Dury Geden, D.D. (1822-86): classical tutor, Didsbury, for twenty-five years, from 1856; a scholar of rare attainments; member of the Old Testament Revision Company; Fernley Lecturer on *Doctrine of Future Life in Old Testament*; a frequent contributor to the *Magazine* and the *London Quarterly Review*; a preacher of much thought, depth, and beauty; one of the most lovable of Christian gentlemen; extreme physical delicacy alone prevented his attaining the highest honours in his Church.—Benjamin Hellier (1825-88): twenty years classical tutor at Richmond and Headingley; ten years governor of the latter college; Fernley Lecturer, '84; eminent for his kindness and sagacity in dealing with his students. The memorial volume published by his family is one of the most beautiful of Methodist biographies.—William B. Boyce (1803-89): missionary in South Africa; author of first Kaffir Grammar; President, Australian Conference, '55-6; Missionary Secretary, '58-76; author of *The Higher Criticism and the Bible*, and

An Introduction to the Study of History.—Samuel W. Christophers (1810–89): author of *Hymn-Writers and their Hymns*; *The Poets of Methodism*, and other works.—John Kilner, D.D. (1824–89): a preacher and speaker of much warmth and force; missionary in Ceylon and India; Missionary Secretary, '76–88; one of the most popular and masterly of missionary advocates. — George Osborn Bate (1825–90): Secretary of the Education Committee, 1871–81, then Principal of Southlands College for five years; rendered special service in the organization of Middle-Class Education.—William Harris Rule, D.D. (1802–90), see pp. 1 ff.—Alexander M'Aulay (1818–90): President, '76; Home Mission Secretary, '76–87; for thirteen years he resided in the East End of London; 'Chapels, schools, congregations, Societies, Circuits, rose to God's word of power through his lips; and around these he gathered, as was meet, the innumerable benevolences of the Christian social life. His was a forward movement which has never been surpassed, and almost alone he inspired it.' After he became a supernumerary he undertook voluntary evangelistic tours in the West Indies and South Africa. While on the latter service, amidst tokens of divine blessing, he was called to his rest.—John Bedford (*b.* 1810, *d.* 1879): President, 1867; Assistant Secretary to Chapel Committee, 1855; Secretary, 1860–72; trained for a lawyer, to him the work of the Chapel Committee owes much of its method and its success; a fine debater.—John Rattenbury (*b.* 1806, *d.* 1879): President, 1861. One of the greatest of revivalists; through

his exertions the Auxiliary Fund was placed on a fairly satisfactory footing.—Marmaduke C. Osborn (1827–91): Secretary of Conference, 1878–80; Missionary Secretary, 1877–90.—Thomas Jones, D.D. (1802–91): one of the most eminent of our Welsh ministers.—Samuel Davies (1818–91): a Welsh minister of remarkable power in the pulpit and with great business ability. Both he and Dr. Jones were amongst the foremost of Welsh Methodist authors.—John H. James, D.D. (1816–91): President, 1871; Secretary, 1870; Governor, Sheffield College, 1862–8; a capable administrator and powerful preacher.—Frederick Greeves, D.D. (1833–95): President, 1884; Principal of Southlands College from 1886; ‘a singularly ripe and finished preacher.’—Peter Mackenzie (1824–95): entered the ministry as a married man in his thirty-fourth year; originally a collier; one of the most popular preachers and lecturers Methodism has ever known; rich in humour, pathos, and unction.—John Hartley (*d.* 1896, *a.* 76): Governor of Handsworth College from 1881; ‘it was faithfulness that chiefly and always distinguished his ministry.’—Theophilus Woolmer (1815–96): Governor, Kingswood School, 1857–60; Book Steward, 1879–89; a cultured gentleman and able preacher, as well as a competent man of affairs.—James Ernest Clapham (1843–97): from 1866 Home Mission Secretary; largely assisted the establishment of the London Missions; noteworthy for interest in weak country circuits; of marked financial ability; a ready debater; an enthusiastic and successful

evangelist.—John Burton (1805–97): one of the greatest and most thoughtful of Methodist preachers. Henry W. Williams, D.D. (1810–98): Secretary, 1875–7.—Robert Newton Young, D.D. (1829–98): President, 1886; Secretary, 1881–5; classical tutor, Headingley and Handsworth, 1877–92; Governor, Handsworth, 1892–7; a ripe scholar and cultivated preacher.

CHAPTER IV

CENTENARY OF WESLEY'S DEATH—DISCUSSION
ON CHURCH MEMBERSHIP—NEW HYMN-BOOK
—OBITUARIES — WELSH AND SCOTCH
METHODISM.

THE most striking event of the year 1891 was the celebration of the centenary of John Wesley's death. Quite in accordance with Methodist customs, the celebration opened with a meeting for thanksgiving and prayer in Wesley's Chapel on Saturday evening, February 28. Sermons were preached on the Sunday by the Revs. C. H. Kelly and D. J. Waller. On the following Monday a statue of John Wesley, the work of Mr. Adams-Acton, was unveiled by the President of the Conference. Addresses were delivered by Archdeacon Farrar and the Right Hon. H. H. Fowler, M.P. An address, the reception of which had not been prepared for, was received from over 200 Unitarian families. Among the signatories were the Earl of Carlisle, the Rev. Stopford Brooke, and Dr. Martineau. The Centenary Sermon was preached by the President of the Conference (Dr. Moulton). At the evening

meeting, addresses were delivered by the Rev. Oliver M'Cutcheon of the Irish Conference, and by the Presidents of all the minor Methodist bodies. The formal opening of the Allan Library took place on the Wednesday afternoon. At a largely attended Communion service, Dr. Rigg gave an address, notable for its vindication of Wesley from the charge of Ritualism, while it dwelt upon Wesley's delight in the Lord's Supper and the high importance he attached to frequent communion.

At the central service of the whole celebration Dr. Dale was the preacher. His text was singularly appropriate—Gal. i. 15–17. He dwelt largely on the indebtedness of Dissent to Methodism for its reawakening to spiritual life. At another assembly, representatives of 'sister churches,' including Lady Huntingdon's Connexion and the Society of Friends, bore testimony to the beneficial effects of Wesley's work. Another sermon was preached by Principal Rainy, representing the Scottish Churches.

As noteworthy as the celebration itself was the widespread public interest it aroused. Sermons or addresses relating to John Wesley and his work were delivered in almost every denomination and town and village in the kingdom; and from such magazines as the *Contemporary Review* and the *Nineteenth Century*, to provincial weekly newspapers,

the public press teemed with articles on the same subjects.¹

The Second Ecumenical Methodist Conference met in the Metropolitan Methodist Church, Washington, U.S.A., on October 7, Bishop Bowman presiding. The sermon by William Arthur was read by Dr. Stephenson. The number of delegates had been raised to 500, but both the representation and its proportion were substantially the same as in the previous Council. It was calculated that 45,283 ministers, 6,503,959 members, 24,899,421 adherents, were represented. Certainly the estimate did not err through exaggeration.

Partly through this Centenary movement, funds were raised for the restoration of City Road Chapel, though the work was not completed till 1896. The Morning Chapel had been burned down in 1879, and Wesley's Chapel itself seriously damaged. A new system of London drainage had disturbed the foundations dangerously. Necessary repairs were undertaken, and the interior, especially the ceiling, was decorated. [The original lease expired in 1864; by a Connexional effort the freehold was purchased, and both graveyard and building became the property of the Conference. Wesley's house has been transformed into a Wesley Museum.]

¹ The sermons delivered in Wesley's Chapel were published in *Wesley, the Man, his Teaching and his Work* (C. H. Kelly).

The *Minutes* for 1891 contain the obituary notice of George Osborn, D.D. He was born on March 29, 1808. His parents were sterling and prominent Methodists in Rochester. He entered the ministry in 1828. For twenty-three years he travelled in the foremost circuits; in 1851 he was elected one of the Missionary Secretaries; from 1868-85 he filled the Theological Chair at Richmond. He was twice President, 1863 (the year of the missionary jubilee) and 1881. Before his probation had closed he had given clear promise of his subsequent eminence in expository preaching, platform effectiveness, and administrative diligence and skill. In the legal troubles that grew out of the agitation of 1834-5, his aid and advice were so valuable that, though scarcely out of his probation, he was appointed secretary to the Committee of Privileges. From that time he became one of the most influential members of the Conference. He soon acquired an almost unrivalled acquaintance with Methodist law and usage, seizing, with rare perspicacity, the essential grounds of a principle. In the Great Agitation he was one of the firmest and ablest defenders of the authority of the Conference. By him the ministerial declaration of faithfulness to inherited doctrine and discipline was drawn up and circulated. For his attitude and utterances during the Agitation he incurred obloquy that clung to him for the rest of his life. But never did

Methodist preacher care less for personal popularity, never was one less moved by clamour. His love and life were given to Methodism. He believed that his signature to the Large Minutes and his acceptance of the Plan of Pacification bound him to maintain the form of Methodism therein laid down. He would accept developments, but he resisted with all his might changes that he held to affect principle. Thus to many he seemed the embodiment of unintelligently stationary conservatism. Nevertheless, he was ever ready to consider all proposals on their merits that did not involve or imply unfaithfulness to his Ordination pledges.

His influence in Conference arose partially from his unrivalled knowledge of Methodism, his lawyer-like acuteness, his absolute fearlessness, his ease and readiness of speech, the perfect cogency of his reasoning. In these qualities he may have had rivals amongst his contemporaries. But in another respect he stood unrivalled, at least in his later years. His utterances were pervaded by a strange, mysterious, often overwhelming unction, most evident, of course, when he spoke of the deep things of God, but rarely, if ever, absent even in the heat of debate. As he read, verse by verse, hymns from the pulpit, he seemed to have entered into their very spirit, and to communicate it to the congregation.

Dr. Osborn confined himself strictly to *Wesleyan* theology, his lectures for the chair at Richmond being little more than expositions of 'our standards,' with the skilful marshalling of their Biblical support. Yet his love of the Scriptures enabled him to bring out hidden beauties. He was the first Fernley Lecturer, and published some books of Methodist interest (see p. 238); and his love for the household of faith was not bounded by theological opinion. He had much to do with the founding of the Evangelical Alliance; and when Charles Haddon Spurgeon visited the Conference, Dr. Osborn invoked a blessing on him, under which the great preacher sobbed. Reticent, somewhat unapproachable in public, Dr. Osborn showed a rare geniality in private, his winsome manner attracting children to him as if by magic.

He died in peaceful sleep, April 18, 1891. As he lay down on the last evening of his life he prayed the prayer which was often on his lips in his old age, 'Lord, be with me in the hour of my departure!'

At the Conference of 1892 Dr. Rigg was elected President for the second time. Animated debates took place in both Sessions upon the itinerancy. Two years before a committee had been appointed specially to take counsels' opinion on the legal aspects of the case. Desire for an extension of the term was expressed, not merely by those who deemed it advisable for its own sake but by many who

objected to the methods by which a practical extension had been secured in particular cases, notably in that of great Town Missions. Sometimes a supernumerary or the Chairman of the District had been given a nominal superintendency, or a missionary had been placed nominally under the direction of the Chairman, but with the full understanding that he remained at his Mission as before. The legality of such arrangements was doubted, nor did they seem quite worthy of an ecclesiastical assembly. The opinion of Messrs. Cozens-Hardy and Joyce declared that the Conference had no power to appoint a minister to a chapel for a fourth year, either with or without the consent of the trustees; that if the deed of new chapels provided for an appointment beyond the three years, the minister on appointment 'would not have the status of a regular itinerant minister'; that the methods whereby the three years' limit had been evaded in certain cases were perfectly legitimate; that 'no court has any power to vary the 11th clause of the Deed Poll, either with or without the consent of the Chapel trustees; and that no change could be made except by a Public Act of Parliament, which would not be granted 'unless the Connexion were practically of one mind on the subject.' On the reception of this opinion the Conference of 1891 appointed a Committee, 'first, to consider the desirability of securing, by Act of Parliament, liberty

of action for the Conference, and second, to suggest an equitable and effective way of submitting this proposal to the judgement of our people.' This Committee recommended that the Act should be obtained; that the Conference should declare its adherence to the general principle of the itinerancy; that the extension of the term should be only from year to year, and with the approval of three-fourths of the Quarterly Meeting concerned; that in the case of Home Missions, and the Army and Navy, the Representative Conference should sanction each extension of the term.

The presentation of this report brought about the famous debates of 1892. Wide divergencies of view manifested themselves, from rigid adherence to the itinerancy as it was to advocacy of its utter abolition. As the discussions proceeded, it became evident that the Committee had underrated the strength of the opposition. Some merely deprecated haste, others saw danger in any application to Parliament, but the majority felt that, however expedient for large towns, any general modification of the itinerancy would damage country circuits, tend to destroy the brotherhood of the ministry, and to create a superior order of ministers always occupying the best stations. On the other hand, the arguments in favour of greater liberty to the Conference could not be set aside; intrinsically they were weightier than the objections. Plainly the question was not ripe for

settlement, if any appeal to Parliament were intended. It was just possible, however, that some other method might be devised; the Conference therefore instructed a Committee to examine and report on these methods. To the Conference of 1893 this Committee reported that it seemed impossible to obtain the Connexional unanimity requisite for an appeal to Parliament; that other suggested methods were impracticable; and reminded the Conference of the legal opinion that extension of the term was possible, in special cases, by the methods already adopted.

The Report was not considered in 1894; in 1895 the following resolutions were passed:—

1. The Conference declares its hearty adhesion to the principle of Itinerancy and to the three years' limit as a general rule; but it repeats its conviction that there are cases—in Circuits as well as in Missions—when the interests of the work of God demand that, under careful regulations and restrictions, the term of ministerial residence should be extended beyond three years.

2. The Conference feels, however, that the present method of extending the time is very inconvenient, and appoints a Special Committee to consider, *first*, whether a satisfactory solution of the difficulty of method can be reached without an appeal to Parliament; and, *secondly*, if such an appeal to Parliament be deemed necessary or desirable, to suggest the form in which it should be made; and, *thirdly*, also to prepare a statement of the nature of the proposed change, and the reasons why it is proposed, so that when the subject is submitted first of all to the

necessary judgement of our people, their response may be definite and decisive.

But the Conference is not prepared to sanction an application to Parliament for the unconditional repeal of the 11th Clause of the Deed Poll, or of that portion of it which limits successive appointments to three years.

The Committee sat for two years, finally presenting an elaborate Report. It preferred a private to a public Bill, and suggested various safeguards against and restrictions upon the power to extend the term (if obtained), and recommended six years as the outside limit of continuous appointment to circuit. The Conference of 1897 curtly resolved: 'The Conference receives the Report and discharges the Committee.' Further progress was impossible in face of the general Connexional sentiment.

We return to the Conference of 1892. The Rev. H. A. Scott, of the Luton Circuit, had refused to renew full tickets to certain members who had not been baptized. The District Meeting condemned Mr. Scott. His appeal came before the Conference. His contention was, shortly, that no unbaptized person could be a member of the Visible Church, and that the ticket recognized such membership. The position was difficult and delicate, the more so because of the adoption in 1891 of the title 'church,' and because the service for the Public Recognition of new members (then before the Conference) insisted upon the baptism of the unbaptized. The

obligation of baptism belongs to the creed of Methodism. On the other hand, the Conference sat as a Court of Final Appeal, not to enforce doctrine but to administer law. The immediate question was not the obligation of baptism, but the legal rights of membership. It could scarcely be doubted that Mr. Scott had fallen into a technical error sufficiently grave to vitiate his legal action. It was even more clear that on the essential question his position was unassailable. The membership must be restored, but the obligation of baptism must be maintained. The decision was 'that in insisting on the divine authority and binding obligation of Christian baptism as the Sacrament of initiation into the Visible Church, Mr. Scott was right'; but that the deprivation of membership was not, in the particular case, legally sustainable. A rider was added, 'strongly and affectionately' recommending the persons concerned to offer themselves for baptism. The necessarily anomalous position of Methodism in its progress from a union of Societies to an independent Church could hardly have received more emphatic illustration.

At this Conference the name District Committee was changed to District Synod, and the Synod was enlarged by the addition of representatives directly elected by the Quarterly Meetings. At the Conference of 1893 (Dr. H. J. Pope, President) efforts were made to transfer the Home Mission

Department to Leeds, but the resolution was lost by a large majority. Indian Provincial Synods were established.

In 1894 (Walford Green, D.D., President) the service for the recognition of new members was approved finally, an order and form of business for Local Preachers' Meetings sanctioned, and a course of reading for Local Preachers recommended (*Minutes*, App. x. xii. xiii). Legislation was confirmed which made 'the senior superintendent' of every Sunday school an *ex officio* member of the Quarterly Meeting; schools with an average attendance of from 100 to 300 scholars could elect a second representative; schools with a larger attendance a third. The voting was restricted to teachers and officers who are 'members of the Wesleyan Methodist Church.' A woman had been chosen as a representative by the Third London District. It was decided that such nomination should not be received by chairmen in the future until legislation had authorized it. Such legislation was advised by a committee in 1895, when the Conference formally rejected the recommendation. (But cf. pp. 118, 119.)

In 1895 (Dr. Waller, President, Marshall Hartley, Secretary) the practice was adopted of referring all applications for appointment beyond a third year to a special committee, and of voting on them *seriatim* in the Conference; regulations were approved establishing Connexional and District

Local Preachers' Committees, and certain regulations confirmed as to the relation of Native Ministers to the British Conference, which included the establishment of courts of superior jurisdiction (*Minutes*, pp. 217 ff.). In 1896 (Dr. Randles, President) a fourth Foreign Missionary Secretary was appointed again, the Mission House having been worked for some time with only three, and sanction given for transferring our German Mission to the Methodist Episcopal Church of America (1897). At the next Conference (W. L. Watkinson, President) revised forms of Covenant Service, which had been under discussion for three or four years, were ordered to be printed in the Book of Offices, the older form being still retained. The new forms are intended to provide a service setting forth the more joyful aspects of covenant with God.

In 1898 (H. P. Hughes, M.A., President) the Welsh Wesleyan Methodist Assembly of Wales was constituted (*Minutes*, App. xi.). An important rule was passed that when a Superintendent of a Circuit has not colleagues, he must consult the Chairman of his District before the expulsion of any member of society.

Largely on the initiative of Mr. (now Sir) R. W. Perks, M.P., it was determined that 'a special Connexional Fund, to be called the Wesleyan Methodist Twentieth Century Fund, shall be raised and applied to the Evangelistic, Educational, and

Philanthropic purposes of our Church at home and abroad.' The amount aimed at was 'not less than one million guineas,' on the principle of 'one person, one guinea.' The names of subscribers and collectors were to be entered upon a Roll, which should be preserved as an historic document. The Fund was to close on January 1, 1901. The Rev. Albert Clayton was appointed General Secretary.

It was assumed that many persons would wish to subscribe more than one guinea; but these larger subscriptions were to increase the Fund, not to form part of the original Million. The sum actually raised up to June 1906 was £1,005,251, which included every sort of contribution great and small: £61,525 from public collections; £4,161 from a Children's Shilling Fund; and £89,216 accumulated interest. The Fund was distributed as follows: for Central Buildings at Westminster, £242,206; Foreign Missionary Society, £102,656; General Chapel Committee, £290,617; Education Committee, £193,745; Children's Home and Orphanage, £48,436; Home Missions, £96,872; Expenses of collection and management, £27,792; £924 remained undistributed; and some further contributions were expected to be paid.

The Twentieth Century Fund was a magnificent instance of Christian liberality. Other Churches imitated the example of Wesleyan Methodism in

establishing Funds to commemorate the beginning of the twentieth century, but neither attempt nor result even approximated to the Twentieth Century Fund of Wesleyan Methodism.

The death of W. F. Moulton, M.A., D.D., was reported. He was born March 14, 1835, died February 5, 1898; President, 1890. His father and grandfather were Methodist preachers. He entered the ministry in 1858, and was appointed immediately assistant Tutor at Richmond; became Classical Tutor, 1868; Head Master of the Leys, 1874. Already acknowledged to be one of the foremost of European scholars, he was appointed a member of the New Testament Revision Committee, and rapidly grew to be one of its most influential and trusted members. To him, with Dr. Scrivener, was committed the preparation of marginal references to the Revised Version. He was one of the comparatively small number of scholars to whom was entrusted the revision of the English version of the Apocrypha. For his literary labours see pp. 225, 226.

From 1873 he was Secretary to the Probationers' Examination Committee; to him mainly were due improvements in the course of study and the methods of examination which rendered the four years' probation, to some degree, an extension of the College training. His acquaintance with

hymnology and his cultured taste greatly aided the preparation of the New Hymn-Book (1876).

By his example, and the encouragement he gave to students, he did much towards raising the general scholarship of the Methodist ministry. Yet probably his greatest service to his Church was in connection with the Leys School. Without his headship it could hardly have been established; his name lent it prestige, and very speedily the influence of his character and government upon his pupils obtained recognition far beyond the bounds of his denomination. His firmness and gentleness, his single-heartedness, his true saintliness, his readiness to take trouble for the sake of others, endeared him to all with whom he came into contact.

In the list of Methodist scholars, Dr. Moulton stands side by side with Adam Clarke. His only contemporary, though older, compeer was Dr. Geden. But the latter had not enjoyed the life-long opportunity for study which fell to the lot of the former. No previous scholar except Adam Clarke attained so wide a reputation outside his own religious body. As scholars, they were of altogether different types, partly owing to the times in which they lived. During his presidency Dr. Moulton revealed an unsuspected capacity for affairs, and afterwards took wisely his share in legislation and administration. His preaching grew in power with

his years. He died suddenly, the end hastened by excessive toil.

The Conference of 1899 (F. W. Macdonald, President) adopted the report of a Committee on the Law of Appeal (*Minutes*, App. xiii.). The Report enters minutely into historical details. It asserts the right of appeal, from court to court, for persons deprived of membership, and for local preachers, leaders, and stewards deprived of office. New legislation was limited to verbal amendments of existing law. Arrangements were confirmed by which the Yearly Collection in the classes was abolished, and an annual public collection substituted for it. A 'Connexional Fund' was established to meet all 'connexional charges.' Hitherto the Yearly Collection had been appropriated to the Home Mission Fund, whence the aforesaid charges were defrayed. The burden was transferred from the members solely to the whole Church.

By the Conference of 1900 (Dr. Allen, President) a fresh change in the Order of Sessions was consummated. In 1896 the Manchester and the Liverpool Synods presented memorials desiring a remedy for the grave inconvenience caused by the arrangement which left so many ministers waiting unemployed in the Conference town for a week. The usual routine of Committees, Reports, Reference to Synods, Resolutions, followed. Experience had shown unmistakably that practical convenience indicated the

reversal of the order of the Sessions. But the difficulties were serious. The alternative meant a change in the method of electing President and Secretary, and involved the settlement of a number of technical questions. (See pp. 66, 73.)

The scheme, in outline, is as follows: The President and Secretary of the Conference for any given year are nominated by ballot of the entire Pastoral Session. The Legal Hundred meet on the day before the Conference opens to confirm the nominations, and to fill up any vacancies in their number occasioned by death. In the event of the death or disqualification of any person nominated as President or Secretary, the ministers present at the Representative Session nominate another minister in his place. The Assistant Secretaries are elected by the Pastoral Session, and hold office till the Pastoral Session of the following year. The Representative Session commences on the Wednesday of the first week of Conference; the Pastoral Session on the Thursday of the second week. The Representative Conference consists of three hundred ministers and three hundred laymen. A Lay Treasurer of the Children's Home and Orphanage, the London Mission, the Temperance Committee, and the Local Preachers' Committee became, in each case, an *ex officio* member of the Conference. Not more than one Lay Treasurer of any Connexional Fund is an *ex officio* member.¹

¹ This legislation was not retrospective.

Forty-eight lay representatives are elected by the Conference itself, of whom one-third retire annually. Vacancies in the Legal Conference through superannuation are filled by nomination of the Pastoral Session.

The Conference of 1900 also established District Local Preachers' Committees, the lay members of which became members of the Synods, and a corresponding Connexional Committee; it also gave local preachers the right of appeal from an ordinary Local Preachers' Meeting to one 'specially convened to reconsider the case,' and declared that the sentence lay within the exclusive province of the Superintendent.

The Conference of 1901 (Dr. W. T. Davison, President) passed legislation amalgamating the District Home Missions and Chapel Committees, and conferring some additional powers upon the new body.

The decease of Benjamin Gregory, D.D., was reported. The son of the first Benjamin Gregory, the grandson of Edward Towler, he was born November 29, 1820; and entered the ministry in 1840. He acquired rapidly a high reputation on account of the personal charm of his character, his multifarious knowledge, his pastoral diligence, the intense earnestness, intellectual force, and poetic imaginative-ness of his preaching. He possessed more than a touch of that rare and undefinable quality—genius.

At the close of his probation he was removed from his country circuit to fill an unexpected vacancy at Great Queen Street, London. But his always delicate health, a constitution enfeebled by arduous study, culminated in a long and serious illness. From that time, though the foremost circuits competed for his services, he chose resolutely narrower spheres. In 1857 he accepted an appointment to Oxford, where Methodism maintained a struggling, almost dying, existence. At the close of his three years there Methodism had begun to exercise an appreciable influence on the University. In 1869 he was appointed one of the Connexional editors. His physical nervousness prevented his reaching the foremost rank as a debater in Conference, though few speakers obtained more eager and respectful attention. We have noted that he was one of the most active members of the Schools' Commission, and shared with Drs. Rigg and Moulton the chief work of the Revision of the Liturgy. He was elected to the Theological Tutorship at Headingley (1873), but preferred to continue in the editorship. Few men were better acquainted than he with Methodist theology and its relation to current thought. His wide range of reading and cultivated critical taste enabled him to appreciate the Bible as literature with unusual clearness and discrimination, but he yielded not one inch to Rationalistic arguments. He was a fearless and

perhaps even aggressive champion of the inspiration and supreme authority of the Scriptures.

His genius never showed itself more brightly than in private intercourse with congenial friends. He possessed an exhaustless store of anecdotes, quotations, allusion, and a pleasant wit. For several years before his death he was unable to preach or speak in public, but when that power was vouchsafed to him, his sermons more than realised Tennyson's description—

The rapt oration flowing free
From point to point with power and grace,
And music in the bounds of law,
To those conclusions, when we saw
The God within him light his face.

Labouring with his pen until the last, he fell on sleep on August 24, 1900.

To the Conference of 1901 was presented also the obituary of William Arthur, M.A. He was born in Ireland, February 3, 1819, and entered the ministry in 1838. From a mere boy he had been a powerful and popular preacher. He was sent to the Mysore, but failing eyesight compelled his return in 1841. In England he at once became a frequent speaker at missionary meetings, where his extraordinary eloquence clothed ripe thought and cogent reasoning. But in less than seven years his voice gave way, and he was able thenceforth to address large gatherings only at rare intervals. He was

elected one of the Missionary Secretaries in 1851, retaining that office till 1868, when he was appointed President of the Belfast College. He was elected President of the Conference in 1866. On his return to England, 1871, he became Honorary Secretary to the Missionary Committee. From that date he lived in comparative retirement, a great part of the time in France. But he attended Conference occasionally, and took part in its debates and occasional public services, his address often being read for him by a deputy. For his literary work see p. 231. He died March 9, 1901, after a protracted and painful illness, in the full assurance of faith.

That on his retirement and physical disability William Arthur retained an influence in the Conference second to none bears strong testimony to his remarkable personality and his intellectual gifts. About all his utterances there was a judicial quality which lent weight to them apart from the arguments by which they were supported. Probably to no one's mere opinion was so great importance attached. His brethren confided in his wisdom, his fairness, his balance, his straightforward openness. Yet his speech by no means lacked logic; at its best it pressed from premiss to conclusion with resistless force; and even when his love of illustration and ornament, and a certain comprehensiveness of view which could not pass by side-issues, tended to con-

ceal the force of the argument, no one could doubt that the premisses had been chosen after careful thought, and had themselves been subjected to rigorous scrutiny.

William Arthur's influence over the Connexion as a whole was due largely to a profound faith in his character, in his impartiality, and, above all, in his susceptibility and submission to divine influences. Common men felt instinctively that he was one of those holy men who spake as they were moved by the Holy Ghost. At times one could easily credit him with a degree of inspiration. A strong man, he manifested his strength under disadvantages that would have crushed a weaker man. Nevertheless we cannot but think of St. Paul and his thorn in the flesh as we study the career of William Arthur, and note the brave patience that turned infirmity into glory.

In 1902 (J. S. Banks, D.D., President) the final report of the Committee on the Law of Appeal and Other Matters was adopted (*Minutes*, App. xv.); also certain formal regulations with regard to the Conference (App. xvi.—xvii.). The final Report of the Committee on Baptized Children, which had been sitting for several years, was adopted. It emphasizes the variety of opinions on the subject in Methodism, dwells on the importance of the Christian training of children, but advises no legislation. A scheme was sanctioned for the

examination of candidates for the ministry (*Minutes*, pp. 354-8). A standing Committee was appointed 'to consider Pastoral questions which concern the laws of the Connexion, etc.'

The most important debate in the Conference related to the reappointment of Dr. Beet to the Theological Chair at Richmond. Dr. Beet had published a volume on *The Last Things*, in which he had denied the natural immortality of the soul, had cast grave doubts upon the doctrine of Eternal Punishment, and apparently had exalted human sentiment over the authority of the Scriptures. The earliest edition of *The Last Things* was issued in 1898. Then Dr. Beet had engaged not to introduce his peculiar views into his teaching or preaching. With this the Conference had been satisfied, and had permitted Dr. Beet to retain his professorship. A new volume on *Immortality* was deemed by many a breach of his engagement, and a serious aberration from Methodist doctrine. After a protracted debate, wherein the laymen had taken their full share, the Representative Session nominated to the Pastoral Session the Rev. T. F. Lockyer by 238 votes, and Dr. Beet, as the second name, with 228. The Representative Session had, by the constitution, no power to approve or condemn Dr. Beet's doctrines; that lay altogether with the Ministerial Conference. That session appointed a special Committee to consider Dr. Beet's status in

the ministry. The Committee found that Dr. Beet's 'teaching falls short of and contravenes the doctrines held and taught in our Church'; and resolved, 'In regard to the whole case the Committee recommends in view of the dread solemnity and admitted mystery of the subject, and the necessity of allowing some freedom of opinion upon it, and out of regard to the fidelity of Dr. Beet to our general system of doctrine, that the Conference take no further action in the matter on condition that Dr. Beet will not teach in our pulpits the doctrine of his book.' This recommendation was accepted, with the added condition that Dr. Beet should publish nothing further on the subject without the consent of the Conference, and should pledge himself not to teach the doctrines objected to in the class-room. Dr. Beet demurred to the first of the added conditions; but, after discussion, formally agreed to observe all of them. He was then re-elected to the Chair by a considerable majority.

The President for 1903 was the Rev. Marshall Hartley; the Secretary, the Rev. John Hornabrook. A slight change was made as to Lay Representation in Synods, the new rule providing that in addition to circuit stewards or substitutes, circuits having one or two ministers may elect one representative, circuits with more than two ministers may elect an additional representative for each minister in full connexion more than two. The decease of two

highly distinguished ministers was reported to the Conference.

Hugh Price Hughes, M.A., was born at Carmarthen, February 6, 1847. He became a local preacher on trial when only fourteen years of age, and was accepted as a candidate for the ministry in 1865. Before he had left Richmond College, at which he was allowed a fourth year, his reputation for intensely earnest evangelism, fervent and fiery speech, readiness and effect in debate, and freedom in the expression of opinion had been gained. A ministry of unusual success in both London and the provinces was followed, in 1887, by his appointment to the superintendency of the West London Mission (see p. 162). In that office he spent the remainder of his life. At an uncommonly early age he began to take part in the Conference conversations, and, despite the not unnatural prejudice aroused by his audacity, rapidly became one of its foremost debaters and most influential members. His name is found on almost all the more important committees. Over the Methodist people his influence was yet greater than in the Conference. He was the acknowledged leader of liberal and democratic Methodism. In the eyes of the public outside his own Church he was one of the most prominent personages in the religious world. Taking an immense interest in social and political questions, he endeavoured to apply to

them Christian principles. His editorship of the *Methodist Times* (see p. 237) widely extended his opportunities. Eager for the visible unity of the Church of Christ, he advocated Methodist Union with all his might (see pp. 61, 62); and was one of the founders of the National Council of the Free Churches, of which body he was President in 1896. Two years later he was elected President of the Conference. His influence and his administrative skill contributed largely to the success of the Twentieth Century Fund. An indefatigable worker, he was careless of his own strength in the promotion of the cause which he had at heart. The multiplicity and arduousness of his labours ruined his health. He died suddenly, November 17, 1902. The funeral services at Wesley's Chapel and Highgate Cemetery evinced the remarkable esteem and affection in which he was held.

It might be said that he was engaged in conflict throughout his life. Sometimes, as in the Missionary controversy (see pp. 67-9), he fell into serious error; but on most points he carried the majority of his Church with him. Passionately earnest, strongly convinced, not always able to perceive more than his own side of a question, he evoked much personal antagonism. On the policy to which he, more than any other man, committed Methodism there cannot, in the nature of things, be perfect agreement. But no one could doubt his sincerity,

his love for his Church, his zeal for his Lord. His career is itself abundant evidence of the alertness and strength of his intellectual qualities. Few Methodist preachers have loomed as large in the sight of the world.

A stronger contrast than that between Hugh Price Hughes and William Burt Pope could hardly be pictured. The latter was a great student, retiring to the verge of shyness. Both were convinced and devoted Methodists: the first chiefly because of its evangelistic element and its adaptation to the social and religious necessities of the masses; the second because he believed its theology to be the most accurate expression of biblical teaching ever framed and its polity the nearest of all existing denominations to the Apostolic model. Both were children of Methodism, trained therein, and imbibing its spirit from their cradle.

Dr. Pope was born in Nova Scotia, February 19, 1822. He entered the ministry in 1841, after two years at the old Hoxton Theological Institution. His mind turned instinctively to the study of mathematics, and always retained its analytic tendency and its love of orderly procedure from proof to proof. Joined with this was a mystical factor, reminding us, in the unusual combination, of Pascal. His call to the ministry made him a theologian. Clearly perceiving that systematic theology must be founded on exegesis of the

Scriptures, he set himself to gain the mastery of the languages that would most help to the understanding of the Bible. He was perhaps the first Wesleyan Methodist minister to appreciate the importance of German theology and exposition. While still in circuit work, he translated Stier's *Words of the Lord Jesus*. In all T. & T. Clark's Foreign Theological Library there is no happier or more scholarly translation than this. In 1867 he was elected to the Theological Chair at Didsbury. In his circuits he had been greatly loved and esteemed for his saintliness, his pastoral diligence and kindness, and his thoughtful and strong though quiet preaching. But, as his official obituary states, 'His work at Didsbury was the great work of his life.' His beneficial influence over several generations of students can scarcely be overestimated. His Fernley Lecture on *The Person of Christ* is one of the greatest English monographs on the subject, despite a certain tendency to speculation. His *Compendium of Christian Theology* stands the noblest work of its kind that Methodism has produced. Its sole rival is Watson's *Institutes*. But Watson had neither time nor opportunity for that study of history and development of all systems of theological thought, which gives to Dr. Pope's *Compendium* a completeness and finish which the *Institutes* lack. Nor had Watson the leisure for careful balance and long weighing of phraseology

that Dr. Pope enjoyed. Watson's is the work of the amateur of genius, Dr. Pope's of the trained and equipped professor.

Dr. Pope was President of the Conference in 1877. In 1886 a peculiarly distressing disease compelled him to become a supernumerary. But 'on Sunday evening, July 5, 1903, the clouds broke, never for him to gather again, and his pure soul passed peacefully into the light.'

In 1904 (Silvester Whitehead, President) it was resolved that no minister 'shall be set apart for the work of a new department' without previous reference to the Synods—a fresh instance of the tendency to decentralize the government of the Church. It was decided, too, that a Connexional Class-Leaders' Committee and corresponding District Committee should be established 'to revise and take the general oversight of methods for maintaining the supply and increasing the efficiency of the class-leaders, so that the class-meeting may become yet more attractive and profitable.' The provision of the Revised Version of the Bible for pulpit use was recommended.

The completion of the new Methodist Hymn-Book was reported. The Conference of 1900 had appointed a Committee to consider the principles upon which such a book should be compiled. The demand for a new hymn-book seems to have come chiefly from the Colonies, though many in

England felt that the book then in use bore too plain marks of its history—its formation by a series of additions and alterations—that a considerable number of the hymns were employed but rarely, and that a selection of more modern sacred songs was required to meet the tastes and needs of the present day. The Committee of 1900 reported to the following Conference, recommending that ‘the new hymn-book be constructed as a unity, to cover the whole ground of our Wesleyan Methodist worship, doctrine, and experience,’ and relegating ‘the substance of Wesley’s original hymn-book, with certain modifications,’ to ‘a place in the central portion of the book.’ The arrangement of the book, which the last revision had preserved religiously, was thus altered in favour of a more logical order. It was the triumph of system over pious sentiment.

The Conference of 1901 adopted the suggestion, and appointed a Committee ‘to make a selection of hymns for publication as a new Connexional hymn-book.’ The Revs. N. Curnock, A. E. Gregory, and J. Telford were its secretaries. The Resolution of the Conference contained two novel features: laymen (among them Sir Henry Fowler) were added to the Committee—a distinct advantage, as hymn-books are for use in the pew as well as the pulpit; and representatives of the Methodist New Connexion and the Wesleyan Reform Union

were placed upon it, those churches having expressed a wish to join in the preparation of and subsequently to adopt the new book—a lesson in practical Methodist Union. The Australasian Conferences were also to be consulted by correspondence.¹

The Methodist Hymn-Book differs strikingly from its predecessors, in substance no less than in title. John Wesley's piquant Preface has disappeared. The arrangement is recast. It is claimed that 'on examination it will be seen that the essential characteristics, and to a considerable extent the very wording of the titles in the original book, have been carefully preserved' (Preface). A large number of hymns has been omitted, and about an equal number shortened or altered. 'Depth of mercy! can there be' has three verses instead of six. Deletions of a like nature are numerous.² On the other hand, the selection of hymns from other than Wesleyan sources has been improved greatly. The book has been most cordially accepted by the bodies for whom it was designed. Within a few months more than a million copies were sold. It has been said³

¹ A suggestion was made as to 'mutual arrangements' with the Methodist Episcopal Church of America, 'with a view to publishing a book suitable to both this country and the United States.' The project proved impracticable.

² Cf. *Hymn-Book of the Modern Church*, p. 175.

³ *Ibid.*, p. 327.

that the new hymn-book 'gathers into one volume most of the best hymns of other churches, whilst preserving those peculiarly suited to the needs or tastes of' the members of the Methodist Church. The large majority of those for whom the book was prepared evidently agree with this judgement.

Following the example of 1877, an 'edition with tunes' was prepared. It was edited by Sir Frederick Bridge, but he acted under the direction of a Conference Committee, the principle of responsibility being laid down thus: 'The selection of tunes to be included shall, in the first instance, be made by the Committee, the tunes chosen being submitted to the Editor for criticism or alternative suggestion; the final decision, however, will rest with the Committee. For the harmonies and musical interpretation generally the Editor will be responsible.' An Appendix gives thirty-nine 'Supplemental Tunes' of the florid but effective and stimulating style so dear to earlier generations of Methodists.

The tune-book of 1877 was edited, till his death, by Dr. Gauntlett, then by Mr. George Cooper of the Chapels Royal. It was the first edition in which hymns and tunes were printed on the same page. Wesley issued in 1742 *A Collection of Tunes, set to Music, as they are commonly Sung at the Foundery*. Its most striking feature is the abundant use of German chorales. In 1746 Lampe published a set of original tunes for Charles Wesley's hymns. These may be said to have originated the style of tune usually called 'old Methodist,' though they are

as unlike the Foundery tunes as can be imagined.¹ Wesley's *Select Hymns, with Tunes Annext: Designed chiefly for the Use of the People called Methodists* appeared in 1761. The tunes are 'drawn chiefly, if not exclusively,' from a publication by Thomas Butts known generally as *Harmonia Sacra*. Most of the tunes occupy a middle position between Lampe's and the collections edited by Gauntlett, Cooper, and Sir F. Bridge. Wesley's last tune-book, *Sacred Harmony*, appeared in 1781. James Leach published *The New Sett of Hymns and Psalm-Tunes* in 1789, and a *Second Sett* in 1797. These and their like are the 'fugual and repeating tunes' which claim to be 'old Methodist,' though they belong distinctly to a second generation. W. E. Miller (*e. m.* 1799, *d.* 1839) issued *David's Harp* in 1805. For many years it almost achieved its purpose of being 'the standard book for the Methodist Society.' The *Companion to the Wesleyan Hymn-Book* dates from 1846. With some rivalry from the *Westminster Tune-Book*, it was the tune-book of Methodism till 1877.

[See *Hymn-Tunes and their Story*, by James T. Lightwood, and the Preface to the edition with tunes of 1904. Mr. Lightwood gives interesting accounts of Methodist composers.]

The Conference of 1905 (C. H. Kelly, President, *second time*) directed that public services in any chapel held on a Connexional trust should not be

¹ With one exception, 'Islington'; Sir. F. Bridge has re-arranged this for the new tune-book.

discontinued without previous notice to the Home Mission authorities; and also determined that where an appointment to a circuit is made beyond the limit of three years, 'such cases shall be considered year by year'; special inquiry as to the reasons for such appointment to be made at the end of each period of three years. Charges had been brought against the military chaplains in India of travelling by a lower class than the Government paid for, and of multiplying journeys for the sake of the amounts so saved. The money thereby obtained had been spent upon other parts of the mission work. Reckless accusations of dishonesty and hypocrisy had been made on the ground of these acts of self-denial. The Indian Government exonerated the ministers from all blame, but declared that ministers travelling as officers ought, for dignity's sake, to travel by the class for which allowances were paid. Both sessions of the Conference held that the chaplains had violated no moral law, and had been influenced solely by desire for the efficiency of their work (*Minutes*, pp. 108, 109, 361-7; Appendix xxiii.).

The Conference of 1906 (Albert Clayton, President) confirmed a Resolution of the previous Conference 'That, whilst, as a general rule, Candidates [for the ministry] should be fully accredited Local Preachers, yet the door should be left open, as at present, for exceptional cases'; and also one limiting the right of appeal to a Leaders' Meeting from an act of

discipline by a minister to 'the completion of twelve months from the time when the member has been informed by the minister of such act of discipline.' It also accepted recommendations of the Nomination Committee that 'members of Connexional Committees elected by Synods, other than Chairmen of Districts, shall not be elected for more than three years in succession, except by a two-thirds majority of those present'; and that 'one-fifth of the ministers and laymen on each Connexional Committee shall retire annually, and shall not be eligible for re-election, except by a two-thirds majority of those present' (*Minutes*, App. xxvi.). These regulations resulted from the desire expressed by many Synods and at several successive Conferences for a wider representation on these committees.

Three important matters were discussed, which were remitted to committees (reporting to the Conference of 1907) for further consideration.

1. *Enlargement of the Leaders' Meeting.* — In 1905 the Conference determined 'that the time has come when provision should be made for a representation of our members in Local Church Management,' and appointed a Committee 'to consider how this may best be secured.' The Conference had accepted the principle previously, but it was deemed desirable to submit the whole matter, principle and details, to the Synods.

2. *Church Membership*. — To the Conference of 1905 (Pastoral Session) a Report of a Committee appointed in 1904 was presented on 'the whole question of our church membership.' Practically that Committee suggested that the obligation of *meeting in class* should be discontinued, that names of new members should be entered in a class-book, and the leader of that class take the oversight of the spiritual condition of members whose names were thus entered in his class-book. The whole question was remitted to a Committee consisting of an equal number of ministers and laymen. It will be seen that the suggestion went much farther than the compilation of a church roll or the acknowledgement of members of the Church who are not members of the Society (*Minutes*, 1906, pp. 110, 239; Appendix xvi.).

3. *Extension of Ministerial Term*. — A Mixed Committee was appointed 'to consider the question of appointing ministers for a longer period than three years, and to advise the Conference as to the best method of procedure' (see pp. 79-83, 113).

The Conference of 1907 (John S. Simon, President) resolved provisionally :

(1) That the representation of our members in Local Church Management shall be secured by the enlargement of the Leaders' Meeting. (2) That the elected members of the Leaders' Meeting be in the proportion of one in fifty, or fraction of fifty, members of Society in connexion with

that Leaders' Meeting up to 400, thus providing for a maximum of eight elected members. (3) That persons thus elected to the Leaders' Meeting shall thereby become members of the Circuit Quarterly Meeting. (4) That persons eligible for election to the Leaders' Meeting shall be not less than twenty-one years of age, and shall have been in continuous full membership for at least three years. (5) That persons eligible to take part in the election of the representatives to the Leaders' Meeting shall have been full members for at least twelve months, and shall be not less than twenty-one years of age. This shall not exclude those persons who are already members of the Quarterly Meeting. (6) That representatives to the Leaders' Meeting shall be chosen after nomination, either by open voting or by ballot, as the Meeting of Members may determine. The nomination shall be made in the Meeting by any member who is eligible to take part in the election. The election in each case shall be for one year. (7) The election of representatives shall take place annually at an aggregate Devotional Meeting of the Members of each Society, to be held as early in the year as conveniently possible, and shall be presided over by the Superintendent Minister or one of his colleagues; the members to be admitted to the meeting by showing their ticket of membership. (8) In view of possible legal difficulties, for the present all cases of discipline shall be reserved to and dealt with by the Leaders' Meeting as constituted heretofore.

The question raised by Section 8 was referred to a Special Committee.

The Conference of 1908 confirmed the Resolutions, adding to sec. 6, 'provided the membership be maintained'; and to sec. 7, 'for the previous quarter'

after 'ticket of membership.' In 1909 it was resolved that 'the disciplinary functions of the enlarged Leaders' Meeting shall be the same as those exercised by the Leaders' Meeting as heretofore constituted.'

No more important change has ever been made in the constitution of Methodism. Hitherto every member of a Leaders' Meeting has held his (or her) seat by virtue of nomination by the Superintendent of the circuit, and has filled the office of leader or steward. The Leaders' Meeting is not simply or principally an administrative body, but a court of discipline. Now that the modified Leaders' Meeting has received disciplinary powers, the conditions of membership are altered fundamentally. To admit this is not to condemn the concession, which certainly accords with the customs of the Apostolic and Sub-Apostolic Church. Nor is the delay in making the concession condemned. The date of it was purely a matter of expediency. An Annual Meeting of all the leaders, including junior leaders, was instituted for each circuit. A Resolution requiring confirmation by the Synods was passed permitting the appointment of assistant leaders and adding them to the Leaders' Meeting.

The Report of the Joint Committee on Church Membership recommended the Conference to declare :

1. The Conference, recognizing the fact that Church Membership implies some form of Christian Fellowship,

expresses its profound conviction that no better method of satisfying this requirement has been devised than the Class-Meeting, and therefore strongly urges upon Ministers, Class-Leaders, and Members alike the duty of vigorously maintaining this valued institution in the Wesleyan Methodist Church.

2. The Conference nevertheless is of opinion that provision should be made for including in our membership those devout persons amongst us who desire to become members of our Church, are prepared to observe our rules and regulations, and to accept our discipline, but who for various reasons do not avail themselves of the form of Christian Fellowship afforded by the Class-Meeting.

It recommended also an aggregate meeting of each Society to be held once a quarter 'for prayer and fellowship, and for counsel and exhortation,' which all members should be urged to attend.

The Report fared no better than that of the Committee of 1889. Though 'received,' it was 'withdrawn.' A Committee was appointed 'to consider how the Class-Meeting and the Society-Meeting may be rendered more effective,' and for other similar purposes.

The consideration of the extension of the ministerial term was deferred 'for another year' in both 1907 and 1908. In 1909 the subject was deferred again, but with a recommendation that in 1910 it 'be allotted an early place for discussion.'

A scheme proposed (1907) by Mr. Perks for the establishment of a Methodist Bureau, the operations of which should be practically world-wide, was approved.

It was decided that a Methodist Assembly, to consist of 500 delegates of the various Methodist bodies, should be held in October 1909 'for united devotion and with a view to mutual counsel and concerted action in regard to the spiritual and social tasks which are laid upon Methodism.' The Assembly was held at the time appointed.

The Conference of 1908 (J. Scott Lidgett, M.A., President) adopted the Committee's report on Church Membership, which practically recommended the reconstitution of the Society-Meeting so as to make it an enlarged Class-Meeting, and added, 'Any member who, without sufficient reason, has absented himself from both the Class-Meeting and the Society-Meeting so long a time as twelve months, shall be considered as having thereby excluded himself from Church Membership.' The new legislation *re* Society-Meetings was submitted to the Synods, who were instructed to consider the entire Report.

A Committee was appointed 'to consider the whole question of Leadership with a view to rendering the Class-Meeting and the Society Meeting more effective and better adapted to the needs of our people in the present day.' Another Committee was instructed to consider the admission and training of candidates for the ministry and the oversight of probationers.

The Conference of 1909 (W. Perkins, President)

adopted the Report of the Committee on Leadership. It makes a number of suggestions as to obtaining new Leaders, insists on 'the regular holding of Leaders' Meetings,' states the disciplinary powers of these meetings over their own members, recommends 'an Annual Circuit Meeting of Class-Leaders,' and suggests a form of business (*Minutes*, pp. 90-95). The establishment of the Annual Meeting requires confirmation by the Synods. Assistant Leaders may be appointed, one for each class, who become members of the Leaders' and Quarterly Meetings. On Church Membership it was found that seven Synods approved the recommendations submitted to them by the preceding Conference; nineteen disapproved; five offered 'alternative suggestions,' which carried rejection of the Report. In very few cases was there any approach to unanimity in the Synods. Four Synods simply 'urged delay.' The judgement of Foreign Synods did not differ appreciably from the above results. The Representative Conference resolved:—

'The Conference is still strongly convinced that the time has come for a more definite statement as to what constitutes membership in the Wesleyan Methodist Church. The Conference at the same time has had impressed upon it the conviction that no change in the conditions of membership could be entertained which would in the slightest degree impair the usefulness and permanency of the Class-

Meeting, which has already proved to be such an inestimable blessing and inspiration to our people, and has contributed in such a marked degree to the building up of our Church.

‘The Conference is further convinced that the possibilities of the Class-Meeting Institution are such, that it may be made a yet greater blessing in our Societies.

‘The Conference, with the foregoing declarations, directs:—

‘(1) That the Report of the above Committee on Church Membership, together with the recommendations of the Synods and Notices of Motion, be referred to a Committee for its prayerful and most serious consideration, and to report to the next Conference. (See Appendix XXVI.)

‘(2) That our people be enjoined during the year to be constant in earnest prayer both in public and private, that the Head of the Church may give to this Committee His Holy Spirit to guide to right conclusions for the building up of His Church on the best and surest foundation.

‘(3) The Conference refers to this Committee the question of so amending Standing Order 120 (*Minutes*, 1908), as to make the oversight, enumeration, and administration of Church Membership the joint responsibility of the Minister and the Leaders.’

The Pastoral Conference postponed the matter

till the result of the foregoing resolutions should be known.

It is clear that, while a large proportion of Methodists deem the present regulations as to membership unsatisfactory, the great majority hold firmly to the Class-Meeting, and are unwilling to accept any change that lessens its paramount importance—a conclusion in itself most thankworthy.

A protracted discussion took place on the Report of the Special Committee on the training of candidates for the ministry. That Report dealt with the education given at the Theological Institution, and with the meaning of the four years' probation. For a long time it had been felt that the collegiate education was not *specialized* sufficiently, and that it ought to possess a more technical character. Important steps had been taken in this direction, greatly owing to Dr. Beet's influence and continuous representations, but they had stopped short of the desired goal. The affiliation of the Colleges to the London University, and the encouragement afforded to students to obtain degrees in Divinity, had raised the question of separating the more advanced from the less advanced students. Partly through inadequate accommodation in the Colleges, the Conference had been compelled, year after year, to appoint newly accepted candidates to circuits for one or more years, and then to withdraw them from circuit work for collegiate training. The theoretic anomalies and the practical incon-

veniences of the arrangement were only too evident. Nor were duties and responsibilities so divided amongst the tutorial staff as to secure the maximum of efficiency.

The Committee suggested numerous and drastic changes. The Representative Conference agreed that the first year at College should be regarded as one of trial for *studentship*, and that a report of 'the work and fitness of every student' should be presented to a Mixed Committee year by year. Serious objection was taken to the admission of laymen, but unsuccessfully. The abolition of the office of House Governor, and the appointment of a Principal who should be the real head of the College, were decreed. The operation of these Resolutions was suspended 'until such time as the whole scheme has been approved.' The remaining recommendations related to the curriculum: the greater attention to Homiletics, the English Bible, English Language, Literature, History, and Logic (some remission of the study of languages where this is considered desirable); the increased hours of study; the setting apart of one College for first year students; the concentration or reduction of the four Colleges to three or two; increased accommodation; the possibility of allowing a fourth year at College to certain students.

A Resolution was passed declaring that certain entertainments could not be allowed on Methodist Church property, and a *provisional* Resolution, to be

submitted to the Synods, admitting women to the Representative Conference.

The Pastoral Conference decided that elections into the Legal Conference by seniority should be from a list of twelve names nominated by the previous Pastoral Session, and altered the preamble to the Stations so as to make the chairman of the District the Superintendent of circuits in which, from any cause, no minister in Full Connexion and in full work resided; and added to the authority of the Superintendent 'the existing laws and regulations of the Conference.'

The death of James H. Rigg, D.D., was reported. He was born January 12, 1821, and died on April 17, 1909. The son of John Rigg, he was trained in Methodism from his cradle. He entered the ministry in 1845, and soon became an authority on Methodist polity and history. In 1868 he was appointed Principal of Westminster Training College, a post he retained till 1902. Speedily he was recognized as one of the most prominent educationists of his day. He was elected on the first School Board for London, and was appointed on the Royal Commission on Elementary Education, 1886-88. He advocated consistently and forcibly religious teaching in primary schools. He was one of the founders of the *London Quarterly Review*, and for many years its editor. For twenty-seven years he was the Clerical Treasurer of the Foreign

Missionary Society, and was an indefatigable attendant on its committees. An earnest student of philosophy and theology, his sermons showed great expository power and fresh thought, yet were expressed so clearly as to be understood by the least lettered hearer. His sagacious statesmanship rendered service to the Connexion in more than one time of stress. As a debater few of his contemporaries were quite his equal. No one spoke so frequently in Conference as he, but he was always master of his subject. His strength in debate arose from his clear perception of the point at issue and his relentless logic; admit his premisses, and you were shut up to his conclusions. Somewhat self-confident and even rough in manner, he possessed a kindly heart; 'as old age crept upon him he became more gentle, more humble, more grateful for all God's benefits.' He was twice President, 1878, 1892. To him, more than to any other man, was due the remarkable success of the Thanksgiving Fund.

The following deaths (1900-9) may be noted :—

Charles Garrett (*b.* November 30, 1823; *d.* October 21, 1900), President, 1882; a preacher remarkable for an overwhelming personal influence; simple, tender, pathetic. His soul flamed with zeal and love for his fellow-men. A chief pioneer of the Temperance movement. To him was due the initiation of the Manchester and Salford Lay Mission, which sub-

sequently developed into the vast activities of the Central Hall. For many years he superintended the Liverpool Mission. He established Homes of Rest for ministers. One of the most lovable of men.—Daniel Sanderson (1819–1902), for twenty-five years missionary to the Mysore; he became a Kanarese scholar, and helped considerably in the translation of the Bible into that language; House Governor of Richmond College, 1868–91.—George Bowden, D.D. (1829–1902), Governor of Kingswood School, 1885–92. Methodism in the West of England owes much to his energy and oversight.—John McKenny (1822–1903), a typical circuit minister, an effective and original preacher.—Walford Green, D.D. (1833–1903), President, 1894; for eighteen years head of the Connexional Funds Office. ‘The funds of Methodism—especially the Auxiliary Fund and the Theological Institution Fund—owe much to his wise oversight’; an unusually capable man of business, he was also an affectionate pastor and a model superintendent.—Josiah T. Slugg (1851–1903), an original preacher, with a vein of kindly humour; a useful contributor to our periodical literature, especially on social subjects.—William Jackson (1813–1903), House Governor of Didsbury College, 1864–88; a man with ‘a very notable gift in prayer.’—Ralph M. Spoor (1840–1904), nineteen years *Conference Journal* Secretary; died whilst preaching on Easter morning.—John Walton (*b.* August 29, 1823; *d.* June 6, 1904); President, 1887; Foreign Missionary Secretary, 1888–91; President of the South African

Conference for its first two years ; for fourteen years from 1846, a missionary in North Ceylon ; an eloquent speaker, especially on the missionary platform.—Marshall Randles, D.D. (*b.* April 7, 1826 ; *d.* July 4, 1904) ; President, 1896 ; Theological Tutor at Didsbury, 1886–96 ; the author of several theological works. *For Ever*, an elaborate and able defence of the doctrine of Eternal Punishment, has reached a fourth edition. Perhaps his most valuable work is his *First Principles of the Faith*, a sound contribution to Christian philosophy and evidence. One of the chief supporters of the Temperance movement. His wise moderation gave him great influence in Conference and in Committees.—George W. Olver (1829–1905), for fifteen years, from 1866, Secretary of the Education Committee, or Principal of Southlands College ; Missionary Secretary, 1881–1900 ; a clear and orderly speaker, a consistent but somewhat speculative thinker. His Fernley Lecture, *Life and Death, the Sanctions of the Law of Love*, formulates an eschatological hypothesis founded on Daniel Whitby's : it gained no acceptance in Methodist circles.—John Bond (1828–1905), for many years Secretary of the Metropolitan Chapel Building Fund, and of the Extension of Methodism Fund, also to the Œcumenical Methodist Councils ; an earnest advocate of Methodist union.—Ebenezer E. Jenkins, LL.D. (*b.* May 10, 1820 ; *d.* July 19, 1905) ; from 1845–63 missionary in India ; Missionary Secretary, 1887–88 ; Honorary Secretary from 1888 ; President, 1880 ; one of the most powerful and effective of

missionary advocates; graceful, and yet vigorous.¹—Joseph Bush (*b.* 1826; *d.* February 15, 1906); President, 1888; an epigrammatic preacher, wise and strong in administration, invaluable on committees, especially the Stationing Committee.—Thomas Champness died in 1905. He was an enthusiastic advocate of Temperance. After becoming a supernumerary he settled at Lutterworth, where he built the Wycliffe Memorial Chapel. He continued preaching till very near his death, retaining his popularity. Thomas Champness certainly had a touch of genius; he was fertile of resource; he abounded in homely, pathetic often humorous, illustration; he could communicate his own intense earnestness to a congregation. He was powerful in intercessory prayer. He published several books of the pungent, direct character of his preaching.—Joseph Posnett (1827–1906) toiled faithfully for many years, but for long was scarcely known beyond the bounds of his Circuits, where, however, he was esteemed highly. In the debates about Lay Representation he became known as a vigorous and somewhat ‘rough-and-ready’ speaker. He was chairman of important Districts, and always made his earnest evangelism felt throughout them. In his last years of ministry he was stationed in Leicester. ‘Methodism in the town was lifted out of obscurity to a position of wide and strong activity, and he saw it more than double itself in numbers, influence, and saving effectiveness.’—James E. Hargreaves (1842–1906) possessed an intimate acquaintance with Methodist law and usage,

¹ *Memoir* by J. H. Jenkins, M.A. (C. H. Kelly).

and published two or three useful handbooks.—Josiah Cox (1828–1906) joined (1853) the mission in Canton. He spent twenty-four years in China, and did much to develop the mission. Almost unconscious of self, he was simple in speech and manner. No one who heard his impassioned pleadings for China could forget them.—Albert Clayton (1841–1907), Secretary to Twentieth Century Fund; ‘an able and painstaking administrator,’ skilled in pulpit exposition; President, 1906.—Richard Green (1829–1907), first Wesleyan missionary in Italy; Governor of Didsbury College, 1888–1900; an authority on Methodist history and antiquities.—John Martin (*b.* 1817; *d.* 1908), for five years missionary on the West Coast of Africa; he ‘reduced three oral languages to writing,’ and prepared grammars and dictionaries of them.—William H. Tindall (*b.* 1858; *d.* 1908), founder of the Southport Convention.—R. Corlett Cowell (*b.* 1845; *d.* 1908), botanist, ornithologist, a frequent contributor to Methodist literature.—Thomas M‘Cullagh (*b.* 1822; *d.* 1908); President, 1881; a popular preacher; he wielded a facile pen, and wrote much on the history and antiquities of his Church.—William P. Slater (*b.* 1819; *d.* 1909); Governor of Taunton College, 1866–85.—Jabez Marrat (*b.* 1835; *d.* 1909); a graceful writer, a poetic preacher.—William Hugh Evans (*b.* 1811; *d.* 1909) contributed largely to Welsh literature; the author of several well-known Welsh hymns.

In 1909 there were in Great Britain 490,862

members ; on trial, 50,006 ; in Junior Society Classes, 100,434 ; ministers, 2,454.

WALES.—Except so far as difference of language necessitated, the English and the Welsh work have been regarded as one. In 1816 numerous preachers were taken from Wales for England ; and Welsh preachers have been transferred freely to England. Several efforts have been made to man the Welsh Circuits with bilingual preachers, and to amalgamate the English-speaking and the Welsh societies. These have failed from the attachment of the Welsh to their own language. Since 1809 a Welsh Wesleyan Methodist Magazine (*The Eurgrawn*) has been published, and Wales has had a book-room of its own. In 1866, William Davies, D.D., was set apart as Editor and Book-steward. Welsh Chapel Funds have been established. In 1898 the 'Welsh Wesleyan Methodist Assembly of Wales' was constituted. The President of the Conference is its President, but the Assembly nominates a minister to act in his absence. The Representative Session is almost entirely consultative. The Pastoral Session prepares obituary notices of deceased ministers, issues a first draft of stations, and ordains ministers for the Welsh work.¹ A revised constitution was adopted in 1908, occasioned chiefly by the division of the North Wales District. Wesleyan

¹ It cannot receive ministers into full connexion ; this belongs exclusively to the Conference.

Methodism in Wales is small numerically compared with the Calvinistic Methodists. Mr. Young¹ claims, however, that Wesleyan Methodism has affected its neighbour sufficiently to render the Calvinism little more than a theory. Societies attached to the First North Wales District exist in Liverpool, Manchester, and other towns; and London has a Welsh Circuit.

SCOTLAND.—Except that the Lord's Supper is administered rather after the Presbyterian than the Methodist order, Scotch Methodism differs little from English. Immediately previous to the Disruption, Methodism seemed likely to attract to itself a considerable proportion of the population. The formation of the Free Church rendered that hope nugatory. The principal purely Scotch movement was the establishment of the 'Relief and Extension Fund for Methodism in Scotland.' Mr. C. R. Davidson furnishes the subjoined statement.

For a long time prior to 1866 the progress of Methodism in Scotland had been retarded by financial difficulties. The system of building chapels almost entirely with borrowed money, adopted so extensively in England at the commencement of the nineteenth century, was introduced into Scotland about the same time. This mode of extension, nowhere desirable, proved in Scotland disastrous. The seeming prosperity which attended these ill-advised chapel schemes was fictitious and temporary. A period of failure and depression followed, during which several stations were

¹ *Origin and History of Methodism in Wales*. By David Young (1893).

altogether abandoned, and not without large subsidies from Connexional sources to make retirement honourable, and most of the remaining stations were effectually crippled. Between the years 1819 and 1856 the number of members in the District, with occasional fluctuations, decreased from 3,786 to 2,143, notwithstanding the fact that during this period the population more than doubled in some parts of the country. The lowest point was reached in 1856, from which date improvement began to take place.¹

During the period from 1856 to 1870, fifteen new chapels were purchased or erected, and seven ministers' houses acquired, and within the period referred to the membership nearly doubled, the ratio of increase being more than twice as large as in the whole of Great Britain during the same time. Notwithstanding this improvement, it was felt that the residue of debt both on chapels and manses should be removed, that provision should be made for ministers in the smaller Circuits approximating more nearly to that of sister churches in the same places, and that ordained ministers should be appointed to solitary stations where probationers were situated. A central fund for Scotland was designed to give system and expansion to these united efforts.

At the May District Meeting of 1866 it was resolved to ask the Conference for permission to establish such a fund. The request was acceded to. A capital sum of £10,000 was raised, to which annual subscriptions and donations are added. Since its inception upwards of £10,000 has been granted, and about £9,000 advanced in loans.

Missions have been established in Edinburgh, Glasgow, and Paisley. The New Home Mission policy has been applied to the North of Scotland Mission.

¹ In 1909 the membership was 8,223.

CHAPTER V

FOREIGN MISSIONS—1851-1900

AT the Conference of 1851 Dr. Osborn and William Arthur were appointed Secretaries in place of Drs. Bunting and Alder. In 1852 the mission in China was begun by the acceptance of George Piercy as an agent of the Society in Canton. Mr. Piercy had gone to Hong-Kong at his own cost and on his own responsibility. A series of disappointments had transferred him to Canton. Josiah Cox and another missionary joined him in 1853; a further reinforcement arrived in 1854. The Chinese War (1856-8) compelled the retreat of the missionaries to Macao, where they found a considerable population accessible to them. Scarcely was Canton re-occupied when a fortunate legacy enabled chapel, schools, and other mission premises to be built. Through Josiah Cox the work was extended to Hankow. William Scarborough joined him in 1862, and David Hill and F. P. Napier went to the neighbouring city of Wuchang. Till his death in 1896 David Hill devoted himself and all he had—

body, soul, and purse—to the evangelization of China. A saint, a student, an ardent evangelist, an indomitable and indefatigable labourer, a ready and interesting speaker, he exercised a remarkable influence both in China and at home. To him was largely due both the foundation and the progress of the mission in Central China. In the terrible famine of 1877, as superintendent of the Lay Mission (1883), as Chairman of the District (from 1885), in the establishment and management of the Blind School at Hankow, in protracted and dangerous missionary tours, in diligent toil on his own station, he accomplished work second to that of no missionary in the country. His presidency of the United Conference at Shanghai in 1891 showed the general esteem in which he was held. His appointment to represent Great Britain in the investigation of the Wusueh riots, in which the devoted *Joyful News* evangelist, William Argent, was martyred, was a tribute to his position in the eyes of the Government. Scarcely less important was the influence he exerted over English liberality, and by 'that remarkable power of drawing men to China which has resulted in trebling the number of English workers.' Since about 1886 'most of the vacancies in the Wuchang District have been filled, and all the additions to our staff have been made by those who have volunteered directly or indirectly through his influence' (*Min. of Conf.*).

Hospitals and other medical enterprises form a noteworthy feature of our mission in China. Dr. J. Porter Smith opened a dispensary at Hankow in 1864. Other qualified medical men, ministerial and lay, continued and extended the work, including Dr. Wenyon, who rendered also distinguished services to the Chinese Government, and Dr. R. J. Macdonald, who was killed by pirates in 1906. While Dr. Macdonald never forgot that he was, above all else, a missionary, he devoted much time and energy to philanthropic schemes, prison reform, the housing of the poor, the irrigation of the land, and the establishment of new industries. S. R. Hodge, a medical missionary, an old Leysian, died at Kuling after twenty years of heroic service. Medical work is carried on at Hankow, Fatshan, and five other centres. The Hakka mission was opened in 1878; that in the province of Hunan in 1901. There are two Theological Institutions for the training of a native ministry, and other educational efforts are in full operation. China has three Districts, with 3,819 members.

The Ceylon Mission has grown steadily, especially in the south-west. Several of the circuits are quite self-supporting, and are rather native churches than missions. Aggressive work is carried on, notably among the Veddahs, though large parts of the island are still untouched. Nowhere is the native ministry more numerous in proportion to the membership, or more efficient.

A mission in Mysore was commenced in 1852. Twelve years later Lucknow and Benares were opened; Hyderabad in 1879; the Santal Mission (Lower Bengal) in 1887. At first sight these may not seem great achievements for a period of half a century. But the work has spread around the older centres. In 1851 there were in India 2 Districts; 18 Principal Stations; 17 Chapels; 28 other Preaching-places; 12 Missionaries; 374 Members, with 74 on trial; 1,656 scholars. The latest available returns give 7 Districts; 89 Principal Stations (including some departments and 'other stations'); 160 churches; 257 other Preaching-places; 98 English Missionaries, ordained and lay; 43 Indian ministers; 9,878 members. The Christian community is estimated at over 26,000. Much attention is paid to education. Of the higher education, Findlay College, 1883 (enlarged 1898), may serve as a specimen. The great famine of 1877-8 caused the foundation by the Rev. Henry Little of an Orphanage at Karur; the example has been followed in other places. Village preaching has been carried on extensively. From 1876-92 G. M. Cobban laboured diligently and successfully in this mission. 'Whole villages were won for Christ.'

It is impossible even to mention the men who have done distinguished service in India. Thomas Cryer (*d.* 1852) obtained a remarkable influence over the natives by the partial adoption of their manners and

customs. William O. Simpson (*d.* 1881) accomplished much through preaching that affected the Hindus almost as strongly as his English ministry did his own countrymen, and through the force of his strong personality. 'Padri' Elliott of Faizabad more than rivalled Thomas Cryer. William Burgess saw rich fruit of his labours in the Hyderabad District.

The mission to Upper Burma was begun in 1887, a year after the annexation of the country by England. It has now 7 stations, with 8 missionaries and 464 members. A Home for Lepers has proved not merely a philanthropic, but a Christianizing institution.

After 1850 small opportunity existed in the West Indies for more than the cultivation of the work already begun. Great efforts were made to render the mission self-supporting and independent. Two affiliated Conferences were formed in 1885 (with a United Conference meeting at intervals). In less than twenty years the experiment had ended in failure. The decay of the sugar industry, the frequent occurrence of earthquakes and hurricanes, are only too amply sufficient to account for the inability of the West Indies to manage their concerns. The mission in Hayti, associated indelibly with the perseverance and self-sacrifice of Mark B. Bird, made slow progress for many years, owing as much to repeated revolutions and general insecurity as to the hostility of a Roman Catholic population. Lately, under the Chair-

manship of T. R. Picot, it has shown signs of prosperity.

The 'South African Wesleyan Methodist Conference' was formed in 1882. For nine years previously Triennial Meetings of representatives of the various districts had been held. From 1852-66 the actual missionary work in South Africa had languished, mainly because of the destruction of property and general impoverishment which resulted from the recently ended Kaffir War, and the demoralization of the native races. Then in 1866 a great wave of revival spread over South Africa in connection with the visit of Bishop William Taylor. Mr. Whiteside dates 'an era of education' from 1875, about which time a strong desire manifested itself among the natives for European training. A Normal Institution had been opened at Healdtown in 1866, and a small Theological Institution established. But the policy of rendering the mission stations centres of ordinary and technical education may be said to have taken root first about 1875. A notable example of the method is the work of Peter Hargreaves at Clarkebury, out of which have sprung three English and five native circuits. Methodism has grown rapidly in South Africa since the formation of the separate Conference. In 1882 the total number of members, European and native, was 20,742; in 1909 there were 117,146.

The country north of the Vaal River remained in the charge of the English Conference. This included the Transvaal, Swaziland, and Rhodesia. The pioneer of Methodism in the Transvaal was David Magatta, a Kaffir. Captured in a tribal war, he had become the slave of a Matabele great chief. He escaped, heard the gospel at Thaba Nchu, and attached himself to the Wesleyan Methodist Church. Searching for his own countrymen, he reached Potchefstroom, where he settled. He began to hold prayer-meetings and class-meetings for the Kaffirs, and to interview those who visited the town. 'No native was allowed to leave Potchefstroom without hearing something of salvation.' For this atrocious crime he was sjamboked publicly, and banished. Paul Krüger met him by a providential accident, and revoked the sentence of expulsion. For years he continued his devoted labours alone. Hearing of his work, George Blencowe travelled to Potchefstroom. The issue was the appointment of a missionary to that town, who, however, was soon removed to Harrismith. George Blencowe perceived the importance of the Transvaal, and himself took charge of the work at Potchefstroom, resigning it in 1874 to the veteran James Calvert, who succeeded in establishing Methodism there upon a firm foundation. A year before, George Weavind had been sent to Pretoria. The conditions were altogether unfavourable to progress. When the

Boer War terminated in 1881 rapid progress was made. Mashonaland was occupied in 1892. Despite the Matabele War, the work has grown satisfactorily as regards both the work and the natives. Great attention has been paid to the Kaffirs working in the gold mines. From judiciously selected central stations the sphere of operations is extended as funds and opportunity allow.

The work begun in West Africa before 1850 has been strengthened. Lagos was entered in 1854. From the English colonies the mission has pushed itself into the Hinterland. Missions are conducted amongst Mohammedans and pagans. After many disappointments a successful station has been established in Abeokuta. The Yoruba country has been penetrated. Thanks to the liberality and zeal of Prince Ademuyiwa, a mission was begun at Ijebu in 1892. In French and German territory it has been necessary to employ French and German missionaries, as neither of these European nations will allow English to be used in public services. Strenuous opposition to Wesleyan Methodist missions is offered by the Roman Catholics, who have establishments in Dahomey and elsewhere.

The French Conference was constituted in 1852. Only the English work in Paris and at Havre continue under the care of the British Conference. The Swiss work was begun in 1867.

Dr. Lyth took up the German work in 1862. He was succeeded in 1865 by John C. Barratt, who remained at the head of the mission till his death in 1892, when his place was supplied by Edmund Rigg. Spite of the bitter antagonism of the Lutheran clergy, Methodism spread. A Theological Institution was established at Cannstadt. In 1897 there were 31 German ministers and 2,306 members. These were transferred to the American Methodist Episcopal Church, whose resources in Germany were much more extensive than our own.

In Spain we have a single station, Barcelona (1869), but thence Methodism has been introduced into the Balearic Isles. In Portugal there are stations at Oporto (1868) and Lisbon. Persecution and unequal laws have hindered progress, nevertheless no little has been accomplished.

Richard Green began the mission in Italy in 1860. He was stationed at Milan, whither H. J. Piggott was sent in 1861. T. W. S. Jones went to Naples in 1863. Rome was occupied in 1870. Till 1902, when they became supernumeraries, Messrs. Piggott and Jones laboured steadfastly amidst heavy discouragements and disadvantages. The law did not permit open-air preaching, but a system of colportage to some extent supplied its place. Gradually the work spread, and an Italian ministry was raised up. Two Italian

ministers rendered specially distinguished service. Luigi Capellini (1873-98), whose work in the army procured him the title of cavaliere from the Italian Government, and Francesco Sciarelli (1866-1904), one of the foremost of Italian orators, a graceful and forceful writer, a capable man of affairs. William Burgess, who had won high reputation as a missionary in India and as a preacher and speaker at home, was appointed General Superintendent in 1902. A portion of the Italian Evangelical Church joined Methodism in 1905, to the great strengthening of the mission, particularly in Sicily. A notable feature of the Italian work is its schools, of which the most successful is at Spezia, where the Italian arsenal is situated.

To the Conference of 1906 the Foreign Missionary Committee presented a Report containing the following sentences :—

The Committee is compelled to seek direction from Conference regarding the present grave financial position of the Society.

Expenditure.—The ordinary expenditure of the Society has increased during the past four years by £16,300. This growth in expenditure has been due to three causes :

1. The great prosperity attending our work, which has compelled increased outlay ;
2. The instruction of the Conference of 1902, confirmed at later Conferences, to pursue 'a policy of advance,' an instruction which the Committee has interpreted with strict caution and restraint ;

3. The action of the Conference in taking over the West Indian churches. This step alone has added nearly £4,000 a year to the Committee's expenditure.

Income.—In the same period, however, the income from the District Auxiliaries in Great Britain has only increased by £6,352.

The divergence of expenditure and income has resulted in increasing deficits, until with the close of 1905 the adverse balance is £15,651, 2s. 9d., with a prospective deficit at the end of 1906 of more than £20,000. This growing deficit—inevitable unless radical change takes place either in income or expenditure—contravenes the explicit instruction laid upon the Committee by the Conference of 1895 'not to accumulate debt.' To complete the view of the financial position it is necessary to add that the present actual needs of the field, as carefully examined and tabulated by the Committee, require an additional outlay of at least £10,000 to make adequate provision for work now crippled and for imperative local developments.

The result was a marvellous outburst of enthusiasm and liberality. Immediate donations, individual promises of largely increased subscriptions, pledges from circuits and districts to raise the local missionary income by twenty-five per cent., poured forth in an incessant stream. Nor was the enthusiasm confined to the Conference. It spread throughout the Connexion. On April 29, 1907, a great thanksgiving meeting was held in the Albert Hall, London. A total sum of £208,307 had been raised during the year; the expenditure had been £197,874: a balance of £10,433 was thus left for

the enterprises of the next year. No wonder that the immense gathering sang the Doxology as soon as the announcement had been made.

The Conference of 1908 substituted for District Chairmen and Treasurers as members of the General Committee, one minister and one layman to be elected by each Synod. An 'Advance Programme' was ordered to be issued annually.

At the Conference of 1909 preliminary arrangements were made for celebrating the Centenary of the Society in 1913. William Goudie was appointed organizing Secretary.

The Jubilee of the Missionary Society was celebrated in 1863, in connection with which the sum of £188,925 was raised.

On the decease of Thomas Farmer (1861), James Heald, M.P., became Lay Treasurer. James S. Budgett was Treasurer, 1874-84; Sir William M'Arthur, 1884-9; T. Morgan Harvey, 1889-99. The present Lay Treasurer is Mr. Williamson Lampough. On the death of John Scott, Dr. Jobson was appointed Ministerial Treasurer; Dr. Rigg succeeded him in 1881, and in 1909, Dr. H. J. Pope. The Secretaries were Dr. Hoole (1834-65), Dr. Osborn (1851-67), William Arthur (1851-67), W. B. Boyce (1866-77), Luke H. Wiseman (1868-74), Dr. Punshon (1875-80), John Kilner (1876-88), M. C. Osborn (1877-90), G. W. Olver (1881-1900), John Walton (1888-91), F. W. Macdonald (1891-1905),

Dr. Barber (1896-98). The present Secretaries are Marshall Hartley (1888), William Perkins (1898), William H. Findlay (1900), J. M. Brown (1905). For a short time only three Secretaries were appointed, but it was found impossible to continue the visitation of the mission-field with the smaller staff.

Work and Workers, a monthly publication, was begun in 1892, and was succeeded by the *Foreign Field* (1904), an almost ideal missionary magazine. The *Women's Auxiliary* had a humble origin in 1858. Mrs. Wiseman was appointed Secretary in 1877, and has organized its work with consummate ability and remarkable success. The Jubilee of the Auxiliary was celebrated in 1908. The Auxiliary has provided female workers in Ceylon, India, China, S. Africa, Italy, and Spain, and has abundantly justified its name.

The GENERAL STATISTICS for 1909 are as follows:—

Churches, 1,390 ; other Preaching-places, 2,102 ; English Missionaries, ordained and lay, 331 ; Native ministers, 305 ; Catechists, 726 ; Day-school teachers, 3,673 ; Sunday-school teachers, 7,644 ; local preachers, 4,218 ; members, 116,494, with 27,029 on trial ; Sunday schools, 1,757 ; scholars, 111,488 ; Day schools, 1,671 ; scholars, 112,204. The Women's Auxiliary employs 85 lady missionaries from England (medical work, 26) ; 12 lady

workers in local connection (medical work, 4); 55 trained medical assistants and nurses (native); 250 Biblewomen and Zenana workers (native);¹ aids 480 schools, and supports 14 principal centres of medical work.

The Conference of 1909 appointed 'the week commencing with the first Sunday in October next as a special week of missionary prayer and praise'; and gratefully records 'that the threatened recurrence of debt on the General Fund has been averted through a special effort initiated by the President of the Conference, and taken up by the Wesley Guilds of the country, and by devoted friends of the Society.' It also transferred the appointment of circuit missionary officers and the auditing of circuit accounts from the September to the March Quarterly Meeting.

¹ Exclusive of 'some hundreds' of native school teachers.

CHAPTER VI

HOME MISSIONS

I. The Fund and its Administration

THE Home Mission and Contingent Fund was established in 1856. Almost exactly a century earlier Wesley had begun the 'General Fund.' In 1763 'a yearly subscription, to be proposed by every assistant when he visits the classes at Christmas, and received at the visitation following,' was ordered. The primary purpose of this Fund, however, was to relieve chapel debts. It was soon applied to other objects—to supply deficiencies in preachers' allowances, to help in calling out additional preachers, to pay occasional legal expenses, and even to liquidate preachers' debts on becoming itinerants. In 1775 four-fifths of the Yearly Collection—(it speedily became the Yearly Collection)—were allotted for local distribution. The Conference after Wesley's death (1791) determined that the demands should be met in the following order, Scotland, Ireland, Wales, France,

the poorer circuits in England, 'all the remaining circuits, according to the judgement of the Conference.' The 'district committees' were made responsible for accounts.

The title 'Contingent Fund' is first found in 1795. In 1815 it was determined that 'the terms *Home Missions* and *Home Missionaries* shall be disused,' and all English stations considered as circuits, or as 'appendages to circuits.' The regulation was mainly disciplinary, intended to separate clearly the Foreign Missionary income from that of the Home work, and to bring Home Missionary expenditure under the review of Quarterly Meetings. The same Conference established the July collection for the express 'purpose of the carrying the gospel and its ordinances into those parts of our own country which are in a great degree destitute of the ordinary means of religious instruction.'

In 1835 the Committee of the Fund was transformed from a purely ministerial body to one consisting of an equal number of ministers and laymen. Two treasurers were appointed, one of whom must be a layman. Twelve years later provision for married ministers without houses was charged upon the Fund. It was still called upon to defray extraordinary expenses, such as the opposition to the Education Bill, and so on. Earnest but not too successful efforts were put forth to employ money from it for true Home Missionary agencies.

A Special Committee was instructed to examine the condition of Methodist finance generally. Its report was by no means rose-coloured, but ventured to recommend further expenditure upon Home Missions proper. The following year (1854) it was decided to endeavour to raise £10,000 in ten years for various Connexional purposes. The next year saw the appointment of a Select Committee 'to consider and mature a plan for carrying on the Home work with greater efficiency'—the idea embracing the support of poor circuits and extension of Home Missionary agencies.

The two Committees (Select and Contingent Fund) met jointly and separately. In all the deliberations the influence of Charles Prest grew more and more prominent. True, he gave voice only to a common sentiment and conviction; but he showed a clear perception of the necessities of the occasion and of the administrative methods appropriate to them. He had an enthusiastic confidence in the ability and willingness of the Methodist people to answer all requirements financial and personal. Behind Charles Prest, however, lay the unostentatious wisdom and the unrivalled mastery of Connexional business of John Farrar. The Committees recommended with absolute unanimity 'That the future designation of the Fund, now called "The Contingent Fund," be the Home Mission and Contingent Fund, for "The Support and Spread of the

Gospel in Great Britain and Ireland.”’ The language had been chosen carefully. The first business of the Fund must be the adequate support of work already undertaken, yet aggression must be prosecuted with all available means.

The first Report of the new Fund has a lengthy appendix on the ‘Religious Destitution and Apathy of the Population, and relative position of Methodism.’ Obviously it was compiled by Charles Prest, who elaborated it and explained the departure in ‘Fourteen Letters on the Home Work of Wesleyan Methodism, its Sustentation and Extension.’ Some of the figures and statements will repay quotation. The income of the Contingent Fund was not larger (1855) than it was in 1825. Wesleyan Methodism possessed 6,579 places of worship, providing for 8·1 per cent. of the entire population of Great Britain, 14·1 per cent. of the total provision of all religious bodies. ‘Wesleyan Methodism is strong in Cornwall, Yorkshire, Lincolnshire, Derbyshire, Durham, Northumberland; weak in Middlesex, Surrey, Sussex, Essex, Warwickshire, Herts. There are only 27 ministers in London for a population of over 2,000,000.’ Instances are cited of circuits thirty miles long with only a single minister; of a group of circuits with 7 ministers for 58 places on the plan; and 120 towns and villages unreached by Methodism, and so on. These letters, and the advocacy of laymen like Thomas Farmer and John Robinson

Kay, kindled a fire of enthusiasm for Home Missions, though rather among the leaders than the body of the people. The Select Committee (reappointed in 1856) recommended cautiously and tentatively the appointment to 'a few new places, in towns or in the country' of additional ministers '*under special regulations*,' who should be supported more or less completely by the Home Mission Fund. The Conference agreed, and thus began Home Missionary work, carried on by a special staff, whose proceedings were reported directly to the Committee. The Conference also resolved 'to set apart a minister for the Secretaryship of the Home Mission and Contingent Fund, and appointed the Rev. Charles Prest to this department of Connexional service.'

Charles Prest's secretaryship lasted till 1876. To his skill, zeal, and firmness the organization of the Home Missions was due, but for his strong hand they could not have obtained the solid foundation on which they have rested from that day to this.

The original 'Regulations for the Employment of Additional Ministers as Home Missionaries' will be found in the *Minutes*, 1859, pp. 360-5 (modified 1861, 2, 70). 'Juvenile Home and Foreign Missionary Associations' received the sanction of the Conference in 1863. For some time previously they had existed as 'the Blake system,' named after their originator, a layman of Harrow. In 1869 circuit division of the proceeds into three

parts was allowed,—one-third to Foreign Missions, one-third to Home Missions, one-third 'in support of local movements of a *directly Home Missionary* character.' The 'Metropolitan Home Mission Fund' was established in 1871, the result of a Special Committee appointed by the Conference (1870) on Methodism in the Metropolis. Its main object was the employment of lay agents who should devote their whole time to the work under the direction of the superintendent of each circuit concerned. The fund was administered by a separate committee, to which the agents were, in a measure, responsible.

Charles Prest's successor was Alexander M'Aulay, elected in the year of his presidency. He was marked out for the position by his burning evangelistic zeal, his fervid advocacy of the Home Mission movement, his marvellous success in East London, and his aptitude for the selection and management of lay agents.

One may anticipate readily the character of the administration with a Secretary of such a calibre. Financial affairs were left as much as possible in other hands, and in 1876 John W. Greeves was appointed Financial Secretary. The chief financial measure was the regulation that District Meetings might distribute locally the major portion of their increase in Home Mission income over a given year (1878). The object of the rule was to stimulate the interest of Districts in local ad-

ministration. The arrangement continued in force (with some modification in 1887) till 1893. Unfortunately the enthusiasm of the author for Home Missions was shared imperfectly by the Church as a whole. The chief features of Alexander M'Aulay's administration were the renewed employment of District Missionaries (*Minutes*, 1879); the increased and more vigorous employment of lay agents (1879); and the scheme for Connexional Evangelists. Five brethren are now employed in the work, and three others are at the disposal of the Committee.

A 'Compendium of Regulations,' which still forms the foundation of Home Mission law, was approved by the Conference of 1878.

Ill health compelled Mr. M'Aulay's resignation in 1886. J. Ernest Clapham was appointed in his place. The most notable event of his administration was the establishment of the London Mission (see p. 160 ff.). Feeble circuits also received much fostering care.

Mr. Clapham died in 1897. Dr. H. J. Pope was transferred from the Chapel Committee to the Home Mission office. John W. Greeves died in 1894. No formal appointment was made in his stead, but John Bell, then a supernumerary, was employed in the discharge of most of his duties, joining the regular staff in 1898. Four years later, Simpson Johnson received a similar appointment, in relief of the General Secretary. In 1909, Thomas Kirkup was designated to succeed Mr. Johnson.

Dr. Pope set himself to reorganize the department of which he was now the head, on the lines of a firm and deliberately determined policy. The first step (1898) was to subject the entire expenditure of Districts to 'annual revision, either by way of increase or decrease.' The Conference of 1900 formally adopted new legislation, separating the Contingent and the Home Mission Funds. The Contingent portion of the old fund became the Connexional Fund, the other portion became simply the Home Mission Fund. This division indicated a change in the whole point of view, and placed Home Missions on a footing of something like equality with Foreign.

Another alteration, partly the cause, partly the consequence, of the foregoing, was the abolition of the Yearly Collection. For some time the advisability of lessening the burdens upon the Society Classes, and of placing the responsibility for Contingent expenses upon the whole Church, had been evident. 'Annual Collections to be made in all our chapels' were substituted for the Yearly Collection, and all expenditure not truly and properly of a Home Missionary character was allotted to it (*Minutes*, 1900, p. 209).

Mr. Simpson Johnson describes the new policy thus inaugurated.¹ Its central principle is connected with circuit administration. In 1899 the sum of

¹ *Wesleyan Methodist Magazine*, April 1906.

£14,600 was paid to 301 dependent circuits, many of them 'small and feeble.' In 1906 the expenditure under this head scarcely exceeded £6,000, and the number of recipient circuits was 150. In some degree the improvement was a matter of course and of account; but even this indicated an important change of idea and plan. An appreciable number of dependent circuits had become self-supporting. Contiguous small circuits had been grouped so as to form a single strong circuit. Previously the tendency was, in too many instances, to regard the Home Mission subvention as an endowment to be employed for ordinary circuit purposes. There was (and still is) more or less legitimate dependence where scope for active aggression did not exist, and where poverty prevented adequate local support of Methodism. But areas might be too narrowly circumscribed for Home Missionary operations. Obviously a small struggling circuit would gain by being merged in a larger and more powerful one; and the latter would be helped rather than hindered by its care for the weak. The grouping of circuits set ministerial and lay evangelists free for efforts of extension and propagation. Economy of labour on the one hand conduced to initiative evangelism on the other.

The new policy had another but kindred aim. The 'small and feeble' circuit was ever depressed by the sense of its own inability and isolation. The

spirit of enterprise died out for lack of means and of encouragement. 'Half a dozen discouraged persons in a Methodist Quarterly Meeting,' says Mr. Johnson, 'can accomplish nothing; but a hundred men and women bound together in mutual fellowship and service can remove mountains and prepare a new highway for the onward march of the kingdom of Christ'; especially, we may add, when they are assured of efficient external assistance for any well-considered scheme or well-executed movement. A strong Quarterly Meeting forms an essential element in the present Home Missionary administration. A comparison of the Stations for 1909 with those of a decade or more ago shows how largely weak country circuits have been grouped into Missions, which often take their name from districts or counties. We have, for example, the Herts Mission, with five ministers resident in five different places; the Surrey and North Hants Mission, six ministers, five places; the Kent Mission, five ministers, four places, &c., &c. The Oxford circuit has absorbed the Thame and Watlington circuits; and there are several similar instances. A study of the Wilts Mission shows how the union of feeble circuits has led not only to the strengthening and quickening of that which existed at the date of the union, but to the gradual extension of Methodism to new places. It illustrates, too, the work remaining to be done. The North of Scotland Mission exhibits

the happy and successful application of the same policy to very different conditions. 'The revival of Methodism in East Anglia' is not a mere headline; it describes an unquestionable fact. Other noteworthy examples are the North Cornwall Mission and the Wye Valley Mission.

Village evangelization held a prominent place in the programme of 1855. It presents one of the most serious problems to a purely voluntary Church. Where financial resources are the most needed they are the least available. Initial success rather adds to than lessens the expense. Methodism necessarily depends largely upon local lay agency, and for a long time men are even harder to obtain than money. At intervals from 1855 we hear of schemes for the improvement of local preachers in country districts, of special funds for the support and extension of village Methodism (notably in 1887). Now and again a man appears like the impulsive, warm-hearted, charming-mannered Charles Rorke, who literally wore out his life (1870) in insufficiently-supported attempts to carry the gospel to villages and hamlets. Charles Rorke could give himself, but he laboured practically alone.

A larger effort, with more of the essentials of permanence, was put forth by Thomas Champness. Born in 1832, he entered the ministry in 1857, offering himself particularly for Foreign work. After six years of adventurous labour he returned home.

He was stationed at Kineton in 1864. From that time he dated his consuming interest in 'the man in the smock frock.' Chosen in 1879 as District Missionary for Newcastle-on-Tyne, transferred in the same capacity to Bolton in 1882, he evinced remarkable power in dealing with working men. But the villages lay next his heart. He saw, too, that an agency was needed which should give help to circuits of a more temporary and less formal kind than could be afforded by the Home Mission Committee.

The first number of *Joyful News*, a halfpenny newspaper established and edited by 'Thomas and Eliza Champness,' appeared in February 1883. The profits enabled the like-minded pair to gather a number of young men together for training as colporteurs and village evangelists, though actually much of the work was done in the slums of Bolton and other towns. Thanks to James Barlow and other friends, suitable quarters for the Training Home were found first at Bolton, then at Rochdale. In 1889 Thomas Champness was permitted to devote himself to the 'Joyful News' Home. For fourteen years the work continued under his direction. The training was brief and practical, calculated to teach men to welcome poverty and hardship, and to become enthusiasts in their mission. Great importance was attached to colportage; out of it grew the Gospel Car Mission.

Thomas Champness retired in 1903. Thomas Cook was appointed by the Conference to take charge of the Training Home and the Gospel Cars.¹ The head quarters were removed to Cliff College, near Sheffield. This provides accommodation for some fifty students, and is usually filled to its utmost capacity. A new wing was opened in 1907, raising the College accommodation to 100. At the Conference of 1906, Samuel Chadwick was designated to take charge of the Biblical and Theological studies. A Summer School of Theology has been started. The Gospel Car Mission has been extended ; about thirty cars and thirty-six evangelists are now employed.

The Home Mission Committee has under its control all agencies for the conservation and spread of Methodism in rural England outside the bounds of self-supporting circuits. It respects the rights of Synods and of circuits, but 'the Home Mission Secretary and those associated with him are in constant personal contact with the circuits they assist and with the living agents they employ. Instead of the committee being simply a mechanical process for doling out money or for refusing money,² it is a living force that is available at any moment

¹ Practically the Foreign work of the 'Joyful News' Mission ceased.

² It should not be forgotten, however, that both Alex. M'Aulay and J. E. Clapham visited Home Mission circuits and cultivated personal relations with the agents, ministerial and lay. In one year Mr. Clapham visited 140 such circuits.

in any part of our great Connexion.' The great Town Missions, which have their committees appointed directly by the Conference, remain in touch with the General Committee, though its influence and management are less immediate and minute.

II. The Great Town Missions

The Manchester and Salford Mission had its predecessor in an organization established by Charles Garrett in 1872. It became the Manchester and Salford Lay Mission, with a local committee appointed by the Conference. Had Charles Garrett remained in Manchester he might have accomplished there similar work to that which he did in Liverpool. There was no proper plant; the buildings attached to the Mission were small and inconvenient. Yet some blessed results followed; and causes now fairly strong arose from the labour of the lay agents.

Partly through the failure of the Lay Mission, partly because of the desertion of Oldham Street Chapel, the present mission was resolved upon. The Central Hall was opened in 1886. Samuel F. Collier, then only in the seventh year of his ministry, had been placed in charge of the new mission. Two advantages Mr. Collier had. The buildings were thoroughly suitable to the objects for which they had been erected; and a number

of workers of the Manchester and Salford Lay Mission were at his disposal. A third advantage was the situation of the hall, well described as 'central.' In the heart of Manchester, bordering upon the busiest streets of the city, there is yet round it a vast residential population, part of which might fairly be described as 'slum,'¹ part of the artisan, small shop-keeping, and employé class. Thus two almost distinct purposes were served. The building could be used for every description of religious and philanthropic meeting, and yet could be the head quarters of a *mission* to those who seldom or never attended a place of worship. It cannot be stated too emphatically that the latter purpose carried paramount weight. But Mr. Collier saw clearly the necessity of adapting means to ends, and had an equally clear perception of those means. He insisted first that all sittings should be free. Collections might be made at every service, and the congregations encouraged—urged—to contribute to the utmost of their ability; but any one must be allowed to enter the hall, and sit where he or she pleased. Then 'a free hand in advertising' was demanded. Much stress was laid upon 'a popular Sunday afternoon service.' The class Mr. Collier desired to reach is often unable, almost always unwilling, to attend Sunday morning worship. Its leisure, frequently its

¹ Less so now than in 1885.

dangerous leisure, begins on the Sunday afternoon. Perhaps the lowest strata may be touched more easily then than at any other time. But many of these were in actual bodily need, so 'a free tea' was provided for all who chose to avail themselves of it. Street music—principally brass bands—was employed to advertise the services and to attract the loafer on the foot-paths. Outdoor preaching was employed abundantly, specially in courts and alleys; and numerous cottage-meetings were organized. A somewhat novel departure was Saturday Evening Penny Concerts.

Another characteristic of the Manchester Mission was its capacity of expansion and absorption. Soon the hall became too strait for the overflowing congregation. St. James' Theatre was rented for Sunday evening services. The theatre, seating 2,500 persons, was filled without diminishing the Central Hall audiences perceptibly. In 1888 two old sanctuaries which had lost their congregations through changed social conditions were handed over to the Mission. Five years later a third chapel was transferred to it. By 1897 two large halls had been erected in the place of chapels inconvenient for mission work. The task of resuscitating decayed causes had not been uniformly easy; but it was rewarded magnificently in the end. The year 1889 was marked by a notable extension, St. James' Theatre was exchanged for

the Free Trade Hall, thus more than doubling the seating accommodation. The vast hall was filled as speedily and completely as the smaller, though intrinsically large, ones. At present there gathers there the most numerous regular congregation British Methodism can boast.

The ministerial and lay staff increased steadily. It was not till 1891 that female agents were employed. The venture began cautiously and tentatively with one Sister; two years elapsed before a second was engaged. From that time the number rose rapidly.

By the Conference of 1895 the Mission was constituted a circuit (Oldham Street), having its own Quarterly and Local Preachers' Meetings. The Quarterly Meeting was instructed 'to act in harmony with the Committee of the Mission.' Necessarily the real management rests with the Committee, for the Mission cannot be self-supporting. But the circuit arrangement accords with Methodist usage, and has high value in its training of officers, and conserves the sense of unity amongst the different branches. (Cf. *Minutes*, 1909, p. 117.)

Three more decayed chapels have been transferred to the Mission—notably, Irwell Street, Salford. This had been one of the most flourishing causes in Methodism. In two cases the altered character of the population had rendered ordinary circuit working unsuitable. The structure of the buildings

was not interfered with; yet the three missions have achieved encouraging success. Irwell Street has now the largest congregation in the mission, next to the Central Hall. Plainly it is possible to utilize old chapels as well as to build new halls.

Primarily an evangelistic agency, the Mission was compelled to undertake 'social' work. Rescue Homes, Labour Yards and Laundries, Night-Shelters, Dispensaries, Convalescent Homes, have been opened, which, however, represent but a small part of the Mission's philanthropic activities.

In all its various evangelistic and social agencies the Mission is emphatically Methodist, and in the doctrines it proclaims and the value it sets upon the class-meeting. Inevitably a large proportion of the converts attach themselves to other Societies, and even to other Churches. Yet the Mission is able to report 4,047 members, 841 on trial, 910 in junior classes. The expenditure may be reckoned at about £20,000 per annum; towards the ordinary expenditure ninepence in every shilling is raised in the Mission itself.

The foundation-stone of the Albert Hall and Ashton Institute in Peter Street was laid in 1909, to take the place of the Free Trade Hall, a centre extremely inconvenient for Methodist work. It was opened in 1910. The total value of the Mission property exceeds a quarter of a million sterling.

The London Missions

The Conference of 1884 appointed a Committee to consider 'spiritual destitution in London,' and empowered it to take such action as seemed feasible and desirable. It would be difficult to exaggerate the share of Hugh Price Hughes in this departure. It was his voice that roused Methodism to the partially neglected duty; it was his leadership that attracted the youth of Methodism; it was chiefly his perseverance, audacity, and skill in debate that brought the proposal to an enthusiastically supported enterprise; and to his fervent evangelism was due much of the subsequent success. We must not forget, however, that something had already been done. The Liverpool Mission dates from 1876. In London and Manchester were Lay Missions, of which reports were furnished regularly to the Conference. The scheme for the Manchester Central Hall was in progress. Dr. H. J. Pope had already laid his plans for the erection of similar halls in other centres. And J. E. Clapham, 'with the brain of a statesman and the heart of an evangelist,' devoted his rare powers to furthering the movement and co-ordinating it with other agencies. In 1885 the Committee presented an elaborate scheme for a Mission to 'the more spiritually destitute parts of London, and for assistance to circuits in neighbourhoods proper for Missions'; and proposed to raise

a fund of £25,000. The Conference accepted the Report, doubling the amount of money mentioned. The East London and the Central Missions were begun.

The following year a wider proposal was placed before the Conference by the London Missions Committee—practically the establishment of the West London Mission. The scheme did not receive an unanimous approval in either Session. Principles, methods, choice of locality, were criticized severely. The situation was saved by two masterly speeches from J. E. Clapham, who described the region of the Haymarket, which it was intended to occupy, as a hot-bed of foulness and vice, almost empty of religious influences. He showed also, the absolute necessity of the suspension of the itinerancy, and of conducting such services as would draw and retain an irreligious population. The opposition was reinforced powerfully. A memorial from the Great Queen Street circuit objecting to the Mission on the threefold ground that it affected circuit rights, that it would injure that circuit seriously, and that the programme of the Mission was actually being carried out by the circuit itself. The historic associations of Great Queen Street gave force and pathos to the plea which was supported by the Hinde Street circuit in its own behalf. To found a great mission, were we to cramp and damage two circuits? Much sympathy was expressed with the complainants,

and the reality of the danger acknowledged; but by large majorities the balance of advantage was declared to be on the side of the Mission.

West London.—Hugh Price Hughes and Mark Guy Pearse were appointed to the West Central in 1887. The Mission had no church, either of bricks and mortar or living stones. The Sunday services were held in St. James's Hall, the opening sermon being preached by Charles H. Spurgeon, the selection of the preacher marking the (partially) undenominational character of the movement.

H. P. Hughes had accepted the superintendency only on condition that Mr. Pearse should accompany him. The combination intimated that the Mission did not address itself merely to the poorer classes, but also to those whom H. P. Hughes called only half playfully 'the spiritually destitute aristocracy'; it appealed indeed to the West End in all its classes.

On the first Sunday three services were started: a morning service conducted by Mr. Pearse, an afternoon 'Conference,' and an evening service conducted by H. P. Hughes. From this arrangement there was no variation. Soon the morning service was attended by from 1,000 to 1,200 people, at least a moiety of whom would not have been found at church. Of the 'Conference' its president wrote: 'In the afternoon I apply the ethical teaching of our Lord to social life.' The afternoon congregation, 'mostly men,' equalled that of the

morning. Many, even of those who approved generally of the Mission, objected strongly to the 'Conferences,' both to the subjects discussed and to the alleged desecration of the Lord's Day. But Mr. Hughes felt equally strongly that it was the duty of the Church to apply Christian principles to social and political affairs, and held on his path undaunted. Twice he rendered national service by insisting that political leaders should be free from the stain of open immorality.

The evening service was decidedly and pertinaciously evangelistic. Conversions were numerous, occurring at nearly or quite every service. One result was a change of programme, that went far to redeem the Mission in the eyes of those who had regarded it dubiously. It had been intended that all converts should join themselves to the nearest churches, Wesleyan Methodist, or other. But many of the men and women won from the world, the flesh, and the devil, knew no church to which they could attach themselves, and desired to find their spiritual home where they had begun to live the spiritual life. At a very early date classes were formed, and converts, upon whom other churches had no special claim, were encouraged to join the Society. In the West Central Mission, as elsewhere, no means of grace has been found more valuable than the Class-meeting.

Centre was added to centre, and the staff increased

proportionately. Most of the agencies enumerated under the Manchester Mission were employed. Not only the superintendent but several members of the staff obtained seats on various boards and committees, usually holding some post of special importance and responsibility. The Mission assisted frequently in schemes of undenominational philanthropy.

On H. P. Hughes' death (1902) C. Ensor Walters became the head of the Mission, and held the St. James's Hall congregation together until that hall ceased to be available. The head quarters were transferred to Exeter Hall, then (1906) to Great Queen Street, the premises being enlarged and remodelled. J. E. Rattenbury succeeded Mr. Walters in 1907. A new Hall is in course of erection in the Kingsway. Mr. Rattenbury has established Sunday evening services in the Lyceum Theatre, which is filled, week after week, with one of the largest congregations in the whole world.

The East London Mission.—Peter Thompson was given charge of the almost deserted St. George's Chapel. The poorest and lowest people lived within a radius of half a mile from the chapel. On these it was determined to concentrate effort.

From the first the blessing of God rested upon the work. Conversions were numerous, the membership increased, and an appreciable effect was produced upon the character of the neighbourhood. Every night in the week the chapel was open, and meetings

and societies, now generally associated with missions, but then more or less novel, were organized. Well attended children's meetings were held four nights in every week. A soup-kitchen was established, and other arrangements for feeding the very poor.

In November 1886 the 'White Swan,' commonly known as 'Paddy's Goose,' was purchased. It had been a low public-house, to which were attached two vile dancing-halls—'a centre of iniquity that scandalized even Ratcliff Highway.' It was transformed into a mission centre. The 'Old Mahogany Bar,' described by Charles Dickens, was purchased, and transformed into a coffee-palace, a mission-hall, and a residence for workers.

The old Seaman's Chapel, occupying one of the finest sites in Commercial Road, was transferred to the Mission in 1888. Great improvements and extensions were effected in the building. It was re-named 'The Stepney Temple.' The 'Lycett Memorial Chapel,' Mile End, was handed over to the Mission in 1893. The work there grows steadily. In the place of the Stepney Temple a new Central Hall has been erected at an approximate outlay of £36,000.¹

The *London Central Mission* was started in March 1886 by the transfer of Edward Smith to St.

¹ Since these pages were in type, Peter Thompson has passed within the veil. No head of a mission accomplished more arduous, persevering, successful work than he.

John's Square, Clerkenwell. The chapel could seat some 1,100 persons, but was almost destitute of a congregation. Edward Smith was one of the most fervent of evangelists, a revivalist of the type of our fathers. He believed thoroughly in 'the foolishness of preaching.' He had scant sympathy with a financially free gospel. Pew-rents were retained, while the weekly offertory was established. He had the firmest faith in voluntary effort. Reluctantly he accepted a single paid lay-agent, but all the rest of the workers were unpaid. Beyond a Gospel Temperance Meeting, he employed not a solitary adjunct of the kind now associated with missions. He preached, and wept, and prayed, and visited. And God gave the increase. The chapel was packed beyond the verge of discomfort. The membership grew from a mere handful till 'the number of the names' was over seven hundred. At the Lord's Supper it was not uncommon to see five hundred communicants. Some seventy-five per cent. of the members were present at the classes every week.¹

The Dalston and Liverpool Road chapels have been transferred to this Mission. It appears still to be worked somewhat on ordinary circuit lines.

Other London missions are the South London (1889), notable for the self-sacrificing and phenomenally successful ministry of the Rev. H. T. Meakin;

¹ See *Three Years in Central London: A Record of Principles, Methods, and Successes.* By Edward Smith. (T. Woolmer, 1889.)

the Leysian Mission (1886), connected closely with the Leys School, in some sort the successor of Miss Macarthy's Chequer Alley mission; the Bermondsey Settlement (1889), associated with a number of schools throughout the country. Both the Leysian Mission and the Bermondsey Settlement, especially the latter, give prominence to educational effort. The South-west branch took over the old Lambeth Chapel, and carries on good work under 'almost heart-breaking conditions.' The Poplar and Bow branch has taken over several old chapels in poverty-stricken neighbourhoods. The Deptford and Greenwich branch contributes £12 a week to Foreign missions. The Grove branch was until recent years under honorary lay superintendency. There is also a Mission Band Union. The Home Mission Fund helps to support a number of male and female agents in several circuits.

The Conference of 1909, on the recommendation of the Commission of 1908, appointed a permanent Committee on Methodism in London, which is to take over the work of the Metropolitan Chapel Building Fund, and to supervise Home Missionary work in the Metropolis. This means a great scheme of extension and consolidation. Mr. Simpson Johnson was nominated for appointment as Secretary in 1910.

The Provinces.—Charles Garrett was appointed to the *Liverpool Mission* in 1875, taking charge of the

almost forsaken Pitt Street Chapel, which was situated in the very centre of Liverpool wickedness. 'On appointment to the Liverpool Mission, Mr. Garrett had no precedents to follow; his was the first of the great City Missions which distinguish modern Methodism.' Joseph Jackson became superintendent in 1900. A large hall was opened in 1905.

Other missions managed by Conference Committees are Leeds, essentially a preaching mission; Bradford, the source whence the Brotherhood movement had its rise; Bolton, Sheffield, Nottingham, Birmingham, Hull. Scotland has similar missions at Edinburgh and Glasgow. There are also other missions (town and country). Some of these are in the same towns as the missions under Conference Committees. The history of the Nottingham (Halifax Place) Mission shows how these, generally conducted in old, deserted chapels, have no need to fear the rivalry of the larger and better equipped missions.

*Army and Navy*¹

The Conference of 1878 decided that a special sub-committee should have charge of the work in the Army and Navy, this sub-committee being, in some sort, responsible to both the Foreign and the Home Missionary Committees. The task of administration was entrusted to the Assistant

¹See pp. 1-6.

Secretary, the Rev. R. W. Allen, who had begun his military chaplaincy at Chatham in 1870, and had been transferred in 1872 to Aldershot, where he had ministered to the soldiers with conspicuous success, and had avoided friction with the authorities while maintaining the full rights of Methodist soldiers and chaplains. Under his superintendency a fine garrison church and Soldiers' Home had been erected at Aldershot; and another church and home, with chaplain's residence, at North Camp.

Almost immediately on his appointment Mr. Allen was confronted with a question of no small difficulty and delicacy. No payment whatever was made by the Government for Wesleyan Methodist services to the troops. When the matter came before Conference, a loud outcry was raised against the reception of any form of 'State Aid.' It is difficult to understand the opposition, as for some years payments had been accepted from the Admiralty by both capitation and seat-rents, and it was not proposed to discontinue these. Some incomprehensible distinction was made between payments from the Admiralty and similar payments from the War Office. Common sense prevailed in the long run, though it was determined to ask only for seat-rent. To the application a blank refusal was returned. A second application was made in 1880. This time the answer went far beyond the request. It awarded the capitation-grant, con-

ferred complete recognition upon the Wesleyan Methodist chaplains, and permitted their appointment to all garrison towns. A Royal Warrant to this effect was issued June 25, 1881. A separate column for Wesleyan Methodists was provided in the 'Army Returns of Religious Denominations,' and the Hymn-Book (and, when necessary, the Prayer-Book) was given to each Methodist soldier on the same terms as the Book of Common Prayer to members of the State Church. By the Warrant of 1881 the War Office had outstripped the Admiralty, which, however, immediately gave the fullest recognition to Wesleyan Methodist chaplains, and to the sailors to whom they ministered. Without any difficulty these rights and privileges were extended to Ireland. The Government of India resisted for two years longer, but in 1883 adopted similar regulations to those that had been issued by the Home authorities. The final disability, so far as naval and military affairs were concerned, was removed, when, after prolonged opposition on the part of the Home Office, our chaplains received authority to visit soldiers and sailors confined in civil prisons.

Complete recognition brought its own difficulties. The active opposition or passive resistance of individual commanding officers was overcome speedily. The military authorities, naturally enough, were anxious to bring the Wesleyan Methodist

acting chaplains under the control of the chaplain-general and the local senior chaplain. Methodist ecclesiastical polity rendered this impracticable, and the effort was abandoned. After the South African War it was proposed to grant commissions to Wesleyan Methodist chaplains.¹

On the recommendation of the Army and Navy sub-committee the Conference (1905) declined the offer. The acceptance of a commission involves submission to the authority of the chaplain-general. However carefully this might be regulated, friction between the Conference and the chaplain-general could scarcely be avoided. Acting chaplains set apart wholly for military and naval service have received such recognition as is implied by the printing of their names in the *Army List*. Thus without substantive rank they are accorded official status. Avowedly the offer and action of the War Office were inspired by appreciation of 'the distinguished services of Wesleyan Chaplains in the field' during the war in South Africa.

Short of the actual commission, with its pecuniary benefits, the acting chaplains possess every right and privilege of their Anglican brethren. They are 'appointed by the Generals Commanding-in-Chief

¹In connection with the inauguration of the Australian Commonwealth (1900), the Rev. R. W. Allen had received a temporary commission as senior chaplain, the rank being equivalent to that of colonel. The Rev. James Fletcher was given a temporary commission for the funeral of Queen Victoria.

the various Districts or Commands, on the nomination of the Army and Navy Board acting on behalf of the Conference.' Capitation and other grants (or fees and travelling expenses) are paid. Duties are prescribed by the *King's Regulations*. Chaplains on active service receive temporary rank, with corresponding allowances, rations, and right of transport. In all places where there are garrisons or recruiting depôts, officiating ministers may be appointed, who are practically acting chaplains.

The Conference of 1903 resolved:—

'With a view to the unity and efficiency of our Army and Navy Board, it is desirable that as far as possible it shall be administered by one Department only.

'As the work is essentially Home Missionary in its character, it should, when suitable arrangements can be made, be treated as a section of the Home Missionary Department; but on the understanding that so far as any work abroad is concerned, that Committee shall act in consultation with the Foreign Mission Committee.'

The Mediterranean stations were transferred directly to the Home Missions; 'in India and China, and abroad generally,' the work remains 'under the direction and at the charge of the Foreign Missionary Committee,' except that all Army chaplains are 'regarded as ministers in the Home work so far as their relation to the various Connexional Funds is concerned.' An Army and

Navy Board was constituted, of which the Rev. R. W. Allen was appointed Secretary. The minutes of the Board require confirmation by the Home or Foreign Mission Committee, according to the Department to which the business relates.¹

The official Regulations provide for Wesleyan Methodist chaplains accompanying troops in time of war, and in every recent campaign one (or more) has obtained distinction and official recognition. Temporary local rank has always been conferred.

In the work that Methodism has done for the moral and religious improvement of the services, the provision of Homes for Soldiers and Sailors stands out prominently. Mr. O. S. Watkins calls Methodist agents 'the pioneers of the Soldiers' Homes movement.' It began with John Haime as early as 1743, whose 'tabernacles' were not simply churches. At Gibraltar (1769) and Malta (1815) Methodist soldiers hired private rooms, which were used for retirement as well as worship. From 1850 to the Crimean War a 'Soldiers' Reading-room,' established by Sergeant Rudd, existed at Woolwich, especially for Methodist and other religiously disposed soldiers. But the originator of the movement in the present day was the Rev. C. H. Kelly. Under the chapel at Old Brompton he fitted up rooms for reading and recreation, for the purposes of a night school, and to provide a certain amount of sleeping accommodation. Subsequently he estab-

¹ *Minutes of Conference*, 1905, pp. 46-8. See also *Manual of Instruction for Wesleyan Methodist Ministers working in the Army and Royal Navy*. Revised edition, 1907.

lished a Sailors' Home at Sheerness. Under successive chaplains the enterprise grew, until the 'Welcome Home' was built in Chatham, and the Commander-in-Chief, the Duke of Cambridge, opened an extension of it. Similar buildings were erected at Sheerness and Gravesend.

Dr. Rule had planned a Soldiers' Home at Aldershot, but for want of money could only open his own house to Methodist soldiers. On taking up the chaplaincy in 1866 the Rev. Joseph Webster followed Dr. Rule's example, and the number of visitors soon grew unmanageable. By 1869 a Home was built at a cost of £800. This became too small, and, in 1875 a new Home was erected close to the Wesleyan Garrison Church. This has since been enlarged, the total outlay exceeding £5,000. Mr. Webster's Home was pulled down, and re-erected at North Camp on a site granted by the War Office at the request of the General Commanding, Sir Hope Grant. On this site there 'now stands one of the finest Camp Homes in the Empire.' It was opened by Sir John French in 1906. In connection with the Aldershot command are Homes at South Camp, Pirbright, and Bordon Camp.

It is claimed that 'the first Soldiers' Home in the Empire' was that opened in Malta in 1851, the Woolwich Reading-Room having lacked essential features of the modern Home. It was established by Methodist soldiers of the Durham Light Infantry. The first Wesleyan chaplain was appointed to Malta in 1868. Under him and his successors the work extended, and in 1871 the Floriana

Home was founded, now one of the finest institutions of its kind in the world. For twenty years from 1880 the Rev. John Laverack was Wesleyan chaplain in the island, and Methodist work amongst soldiers and sailors greatly prospered.

There are now upwards of forty Wesleyan Methodist Soldiers' and Sailors' Homes in various parts of the Empire, and several more are planned or actually in course of erection, including one for the use of the troops in training on Salisbury Plain. The foundation-stone of the latest extension of the London Home was laid by the Duke of Connaught, and the completed building was opened by the Secretary for War, Mr. Haldane, in 1906.

The funds have been obtained largely through an effort inaugurated in 1881 by the then Lord Mayor of London, Sir William M'Arthur, and Sir George Hayter Chubb, 'an enthusiastic volunteer officer.' One principal means has been a succession of bazaars. At that of 1888 Queen Victoria was patroness, and the Prince and Princess of Wales (afterwards King Edward VII. and Queen Alexandra) attended the opening ceremony. Thanks greatly to the influence and energy of Sir G. H. Chubb, a Coronation Fund of £51,000 was raised (1902), and to this the Twentieth Century Fund added £20,000. The interest shown in the whole movement by the highest civil and military authorities is due mainly to the principle sanctioned by Conference that the Homes are 'for the use of all members of H.M. sea and land forces, irrespective of religious denomination.' It should be understood, however, that the

Homes are not merely places for recreation and refreshment—though in this respect their effect upon the morals of the Army and Navy can hardly be overestimated—but religious services are held on the premises, and various sorts of religious instruction given. It should be borne in mind also that churches and other preaching-places have been erected as well as Homes. In nearly or quite all our principal garrisons and naval ports there are churches set apart for sailors and soldiers, or special provision is made for their accommodation at the ordinary sanctuaries.

The returns for 1909 give: Declared Wesleyans, 23,447; members, 1,506. This includes both Army and Navy.

Of course the work in the Army and Navy has not been solely in the hands of official chaplains. Scripture-Readers are employed. Female agents hold an important place: Miss Morpew, of the London Home, being particularly notable for her aptitude, devotion, and success. Miss Wesley worked privately, carrying on a vast correspondence with soldiers, and obtained an influence wide-spread and lasting. As Methodism in the Army began with voluntary agents, so it has been continued with their aid. As a single example we may mention that the enterprise at North Camp began with the saddler Albert Mercer, whose efforts on behalf of his comrades attracted the attention of Sir Hope Grant.

In 1909, J. H. Bateson succeeded Mr. Allen as Secretary, with O. S. Watkins as Assistant-Secretary.

The Seamen's Mission was founded in 1843 through the private efforts of members of the Society at St. George's-in-the-East, among whom was Captain John Lidgett (father of the late Mr. George Lidgett, for many years Lay Treasurer). The Conference of 1845 appointed a minister to take charge of it, Richard Chapman, a most lovable compound of simplicity and shrewdness. He started the work upon the lines which it followed for many years. Chapman spent the whole of his time wandering about the docks, button-holing every seaman he could gain speech with, preaching and holding services in every vessel he could board, comforting the convicts awaiting transportation to Australia. Till 1849 the Mission had no head quarters; in that year the Seamen's Chapel was occupied. Under successive missionaries the work grew steadily, till it obtained sufficient importance under Hugh Jones (1861-4) to exchange its local for a Connexional Committee. T. C. Garland joined the mission as lay agent in 1857. Original in method, cheerful in manner, witty in speech, enthusiastically devoted to his task, of a somewhat imposing presence, he won the confidence of the sailors,¹ who were sometimes shy of the ministerial missionary. From

¹ See his *Leaves from my Log*, and two other racy little volumes.

1882-98 the Rev. W. W. Grigg superintended the Mission. His 'personal devotion, no less than the motherly influence of Mrs. Grigg on the sailors, made the work prosperous.'¹ 'The Magnet' public-house, opposite the Board of Trade offices, was transformed into a Sailors' Rest.

The Rev. David Roe took over the superintendency in 1898. Four years afterwards, the Victoria Seamen's Rest was opened by H.R.H. the Duchess of Argyll. Considerable additions were made to it in 1904, the Duke and Duchess of Connaught opening the extension. The Seamen's Hospital Society ('Dreadnought') has a branch in the building, at which over 40,000 seamen have received free medical treatment. Miss Gurney came to reside in the mission district in 1897, and rendered invaluable service. The Home is associated with similar institutions in Glasgow, Leith, Liverpool, and with others in various parts of the world. The ordinary expenditure exceeds £20,000 per annum. Mr. Roe is now (1909) the secretary of the Mission, and has charge of the general work.

¹ Letter from Mr. George Lidgett.

CHAPTER VII

EDUCATION : DAY SCHOOLS : SECONDARY SCHOOLS :
PREPARATORY COLLEGES AND SCHOOLS :
SUNDAY SCHOOLS, ETC. : SCHOOLS FOR MINIS-
TERS' CHILDREN

THE Conference of 1833 passed the following resolution, which was repeated by the Conference of 1834 :—

‘The Conference has heard with satisfaction of the formation of Weekday Schools in immediate connection with some of our Societies, and recommends their establishment wherever the means of supporting them can be obtained, as such institutions, when conducted on strictly Wesleyan principles and placed under an efficient spiritual control, cannot fail to promote those high and holy ends for which we exist as a religious community.’

The Conference of 1836 instructed Richard Treffry, William Atherton, and S. Jackson to obtain ‘an account of our Sunday and other Schools.’ Their report was presented in 1837. It emphasizes Mr. Wesley’s views on religious education, gives

statistics, dwelling on the importance of Methodist Day Schools, and the absolute necessity of Sunday Schools, calls attention to the 'large class of young persons who are by birth, education, and habit attached to Methodism, and who, if unwilling to join the Society, should not, if possible (*sic*), be left wholly to themselves,' and suggests the immediate appointment of a Committee on Education.

The first result was the establishment of a permanent Education Committee in 1838.

The Resolution of 1833 referred exclusively to 'weekday schools,' but Sunday Schools had a large share in the First Report, and they were entrusted to the charge of the Education Committee. By 1817 Sunday Schools were attached to many Methodist chapels, and the Conference of that year published some good advice as to their management. Eleven years later, Rules for the management of Wesleyan Methodist Sunday Schools were drawn up (chiefly by Bunting), and all new schools were to be conducted according to them. This legislation was necessitated by the growing tendency to treat Sunday Schools held on Methodist premises, and officered by Methodist members and adherents, as organizations quite distinct from the Church, to be carried on by private bodies, without supervision or control by preachers or circuit authorities.¹ Fre-

¹ Sunday-school disloyalty had much to do with the Leeds organ case.

quently the schools were held during service hours, and little effort was made to attach the scholars to the Church. The Regulations of 1827 changed all this for new schools, and effectually discouraged it in the then existent ones. In many instances the Sunday Schools had been used for secular as much as or more than for religious instruction. From 1827 Sunday Schools have been an integral part of the Connexional polity. The Report of 1837 led directly to the formation of Sunday Schools in connection with those chapels where none had existed, and to a system of catechumen classes which did much to promote the intelligent study of Holy Writ amongst the young. To Samuel Jackson the principal credit of this last effort must be ascribed.

The following year the United Committees of Privileges and Education offered strenuous opposition to Lord Melbourne's Bill for the establishment of a National Training School for Teachers, in which combined secular and separate religious instruction were to be given. The Conference heartily confirmed the action of the United Committees. The Bill failed, Episcopalians, Nonconformists, and Romanists alike condemning it. In its stead the Committee of Council issued the celebrated *Minute* of June 3, 1839, whereby grants in aid of Training Institutions were made to the National Society and the British Society, and, in effect, offered to others who would observe certain conditions. The

Methodist Education Committee gave to the *Minute* its prompt approval, and further resolved that 'it is the duty of every section of the Church of Christ to educate their own children in their own way in the best manner they are able; and that Education among us should be thoroughly Scriptural and thoroughly devotional: that the Bible should be the basis of all our scholastic instruction.' They appealed to the Centenary Fund for a grant in aid of Wesleyan Day Schools, and received £5,000.

The Conference of 1841 adopted a plan of Education which for many years was carried out consistently. Its fundamental principle was that 'the Bible, in the Authorized Version only, shall be the basis of all the religious instruction.' Under the presidency of John Scott, 1843, a Committee decided to attempt the establishment of seven hundred schools in the next seven years; and the Education Fund was begun the following year. Four years later it was decided to accept Parliamentary Grants for Wesleyan Methodist Schools, and therefore to submit these schools to Government inspection. But financial aid and official inspection were allowed only on the distinct conditions that 'no attempt is made to take the education of the youth of this country out of the hands of the religious bodies who have entered, or may hereafter enter, on the task'; and that 'no attempt is made on the

part of the Government to render education merely secular.' We shall misunderstand the whole action of Methodism on this subject if we do not recognize that its main effort was, in the first place, to educate Methodist children in the principles of their own Church; and, in the second, to extend sound religious education. Again and again these desires were reiterated.

The Westminster Normal Institution was opened in 1851 on a comparatively small scale. Its Principal was John Scott; Michael C. Taylor was appointed secretary to the Education Committee. A little earlier a 'Model' and other schools had been established. Mr. William Sugden, previously teacher of the 'Model School,' became head master of the College at its opening—a position that he occupied for nearly thirty years.

It was not until 1872 that the educational policy of Methodism became the subject of a great debate in Conference. William Arthur moved a resolution in favour of 'united unsectarian schools with the Bible, under School Boards.' Dr. Waddy seconded. William Shaw moved, and Frederic Greeves seconded, that the whole subject be referred to a Special Committee. The amendment was carried by a large majority. The victory thus remained with the friends of distinctly religious, and, to a rather indefinite extent, denominational education; but it was evident that a strong feeling existed that the

intolerance of the Anglican clergy rendered defensive measures imperative. The Special Committee resolved 'that this Committee, while resolving to retain in full vigour and efficiency our connexional Day Schools and Training Colleges, is of opinion that, with due regard for existing interests, all future legislation for primary education at the public cost should provide for such education only upon the principle of unsectarian schools, under School Boards.' By a subsequent resolution Bible teaching in Board Schools was provided for.

The Southlands Training College for Mistresses was opened in 1872, George W. Olver, who had been Secretary to the Education Committee since 1866, being appointed Principal. George O. Bate succeeded Mr. Olver as Secretary (1871) and as Principal (1881). Dr. F. Greeves became Principal in 1886; on his death (1895), James Chapman became Principal.

On the death of John Scott (1868), Dr. Rigg was appointed Principal of Westminster College. For thirty-five years he retained the office, rendering inestimable service, and obtaining a high position amongst British educational experts. On his retirement (1903), Dr. Herbert B. Workman succeeded him.

In 1888 a graduated scheme of religious instruction in day schools was sanctioned. It was not compulsory, but it has generally been adopted.

The Free Education Act of 1891 evoked from the Conference, on the recommendation of a Representative Committee, a series of resolutions, of which the first three declared the principles of Methodist policy:—

‘(1) That the primary object of Methodist policy in the matter of Elementary Education should be the establishment of School Boards everywhere, acting in districts of sufficient area, and the placing of a Christian unsectarian school within reasonable distance of every family, especially in the rural districts. (2) That no National System of Education will meet the necessity of the country which shall exclude from the day schools the Bible and religious instruction therefrom by the teachers, suited to the capacities of the children. (3) That all modifications of the national policy in respect to Elementary Education should be made in view of the ultimate establishment of a complete National System of Schools under adequate and representative public management.’

The Bill of 1902 proposed the abolition of School Boards, the making County and Borough Councils the education authority, and the payment of certain additional moneys to denominational schools. At the Conference of 1902, H. P. Hughes proposed, and Mr. Perks seconded, a resolution the main point of which may be gathered from its concluding sentence:—

If, however, denominational schools are to be almost wholly maintained from Imperial taxes and local rates, the 'irreducible minimum' of the rights of conscience and of public justice demands that at least a majority of the local education authority, and of the governing committee of every school, shall consist of publicly-elected persons.

Dr. Waller proposed, and Mr. Barnsley seconded, an amendment generally approving of the Government Bill. The voting upon Dr. Waller's amendment was 66 for, and 471 against. Upon the resolution itself, for 454, against 68.

At the following Conference a long series of Resolutions was moved by Mr. Perks, and seconded by the Rev. J. S. Lidgett, strongly condemning the Act of 1902. On the other side was an earnest and eloquent plea from Sir George Smith, that Methodism would not forsake the educational policy on which it had acted until recent years. He (with help from the Rev. J. S. Simon and others) succeeded in obtaining modification of wording, but little more. The Conference of 1906 approved generally of the Bill of that year, providing 'for the continuance of simple Biblical instruction in Elementary Schools.' Resolutions dealing with Government Bills, 1908-9, practically affirmed these principles.

The latest returns give 392 school departments: decrease on the year, 35; scholars, 76,330: decrease, 6,708. Decreases, which have continued for

several years, issue from the demands of the Education Department, and from the change of feeling with regard to denominational day schools. The grant from the Twentieth Century Fund, however, enables improvements in and extensions of existing schools to be made. In the training colleges were 140 men and 142 women; 77 vacancies would be filled up at the beginning of the new term. The Secretary to the Committee is Dr. D. J. Waller, who was appointed in 1881.

The Conferences of 1874-5 sanctioned a scheme for the establishment of middle-class schools. Under it at present not less than two-thirds of the managers must be members of Society. As to religious instruction, it was determined 'that these schools be open to the children of parents of any religious community, but that the truths and doctrines of Christianity as held by the Wesleyan Methodist Connexion be taught in the schools; and that they be visited by the ministers of the circuit with which they are connected.' In 1903 a Board of Management for Secondary Schools—to be appointed annually by the Conference—was constituted, under the direction of which the Local Committees act. The change resulted from the 'acquirement' of schools through the Twentieth Century Fund. The schools so acquired are the East Anglian School (1881); Trowbridge High (1884); Truro (1882); Woodhouse Grove (trans-

ferred to the Middle Class Schools Committee (1883). Rydal Mount School was purchased in 1905; it has its own Governing Body appointed by the Conference. There are also five schools for girls, on the directorate of which Conference representatives have seats, and which are tabulated in the scheme of Wesleyan Secondary Education.

The Conference of 1905 appointed trustees and registered a deed for Twentieth Century University Scholarships, for which £4,000 had been set apart.

Wesley College, Sheffield, was opened in August 1838. Strictly speaking, it was a Proprietary School, but the Conference appointed the Governor, and ministers of the Sheffield circuits were official directors. An unexpected offer was made by the municipality of Sheffield to buy the College (1904). The College passed out of the control of Methodism. The then head master, the Rev. V. W. Pearson, was offered and accepted the post of Principal of the Sheffield Training College for Teachers. By the Deed of Settlement (1838) no other than Wesleyan 'doctrines' could be 'taught or expounded in the said Institution.'

The West of England Proprietary Grammar School was opened at Taunton in 1843. At first it had no Connexional recognition, though, by its Articles, the superintendents of all the circuits in the Exeter District were *ex-officio* members of the Governing Body. The College itself was completed

in 1846, and the Conference appointed a minister (Charles Tucker) as Governor and Chaplain. At the Conference of 1888 the dual headship was abolished, the name was changed to Queen's College, and the institution passed under the management of a company, two directors of which the Conference appoints annually. It is now under the control of the Board of Management for Wesleyan Secondary Schools.

The Leys School, Cambridge, may be regarded as the indirect outcome of the opening of the Universities of Oxford and Cambridge to Non-conformists (1871). A Methodist Public School, as far as possible on the lines of Rugby or Marlborough, became a necessity, so that the sons of the more affluent Methodists might be prepared for the Universities. In 1873 Dr. Moulton was designated Head Master for the School which was already begun. The Governing Body consisted of the President and Secretary of the Conference for the time being, a lay Vice-President (Mr. Farmer-Atkinson), and representatives of the Education and Theological Committees. Religious instruction was to be given according to the doctrines and principles of Wesleyan Methodism. The University of Cambridge showed its sympathy with the effort and its appreciation of the head master by conferring on him the honorary degree of Master of Arts. The number of pupils gradually grew till it reached a fairly constant level of about 200, of whom about five-eighths are Wesleyan Methodists. The Leys has won a large number of academical successes, and has

introduced some 200 Methodists to the University of Cambridge. The greatest service to Methodism has been the securing to the sons of Wesleyan Methodists the highest education under the influence of their own Church, and thus preventing the leakage that had resulted, and must, in the future, have resulted still more, from the difficulty of obtaining such education, except by exposure to Anglican and other similar atmospheres. Upwards of 2,000 pupils have passed through the school since its commencement.¹ In 1898 Dr. Moulton died, after a head mastership of thirteen years. His successor was Dr. W. T. A. Barber, then one of the Foreign Missionary Secretaries.

A company has been formed for the establishment of a School for Girls on the same principles as the Leys.

Sunday Schools received the formal approval of John Wesley, who published a letter from Robert Raikes in the *Magazine*, and urged Methodists to copy the Gloucester example. Sophia Cooke has some claim to have started Raikes on his work. Eleven years earlier we hear of Hannah Ball (see vol. i. p. 319). James Hey, of Little Lever, seems also to have preceded Raikes. Earlier still, Wesley had established Sunday Schools in Georgia. The Report to the Conference of 1837 has been referred to already (p. 179 ff.). The Connexional Union was

¹ An interesting fact is that lately the Leys has been chosen as the place for the English education of some twenty Japanese of high rank.

formed in 1874 (C. H. Kelly was its Secretary, 1875-89; R. Culley to 1907; the present Secretary is J. W. Butcher). The Union publishes the *Teacher's Magazine*, *Our Boys and Girls*, and *The Sunday-School Record*. Its Scholars' Tablets for teaching the Catechism have an annual circulation of 4,000,000.

Hymn-Books for Children and Sunday-Schools.—C. Wesley's *Hymns for Children* (1763), reprinted 1766 and afterwards as *Hymns for Children and Others of Riper Years*; J. Benson's *Hymns for Children and Young Persons* (1806); *Hymns for the Use of Wesleyan Methodist Sunday-Schools* (1835), compiled under the direction of the Book Committee by Thomas Jackson and Richard Watson; *Wesleyan Methodist Sunday-School Hymn-Book* (1857), compiled by Dr. Rule under the direction of the Book Committee; *Methodist Scholars' Hymn-Book* (1870), compiled at the request of the Book Committee; *The Methodist Sunday-School Hymn-Book* (1879), compiled by direction of the Conference. A new Sunday-School Hymn-Book has been prepared and will be published in 1911.

In 1909 the official statistics give 7,589 schools; 132,186 officers and teachers; 987,958 scholars. For some years, while the number of schools has increased, the number of scholars has decreased. The weak point is that scarcely half the schools teach the Catechism.

The scheme of management adopted by the Conference of 1873-4 remains practically in operation, except that 'the General Principles recommended by the Conference of 1827 . . . shall form the permanent basis for the management of' Sunday Schools.

Recently efforts have been put forth for the training of Sunday-School Teachers, and a Connexional Examination (voluntary) has been established.

The senior superintendent of every Sunday School and certain representatives are members of the Quarterly Meeting (*Minutes*, 1894, pp. 313-4).

In 1909 legislation was adopted *provisionally* establishing Local Circuit, District and Connexional Councils, and a system of representation by election (*Minutes*, pp. 514-9).

Schools for Ministers' Children

Kingswood School was not intended originally for preachers' sons. It was an ordinary private school conducted on Wesleyan principles. Probably it never met its own expenditure; a connexional collection was ordered for it in 1756, and was made with fair regularity from 1765. When preachers' sons began to be received gratuitously cannot be determined, certainly before 1773. We do not know when laymen's sons first were excluded, but it would seem to have been accomplished before 1797.

New Kingswood School, Bath, was opened in 1852. The old premises were purchased for a reformatory.

Woodhouse Grove School was opened in 1812. As early as 1781 Wesley had contemplated founding a school for preachers' sons in Yorkshire. For seventy years the two schools continued side by side, always being limited to the sons of preachers.

The Conference of 1871 empowered the President to appoint a committee to inquire into the general system of managing the two schools. With the consent of the General Committee he appointed also a Commission of Inquiry to collect evidence and to formulate suggestions. The Commission spread its net widely, sending circulars to every Wesleyan Methodist minister stationed in Great Britain, and to a large number of laymen; procuring reports from ministers' sons at Oxford and Cambridge; and examining such experts as J. G. Fitch and Dr. C. J. Vaughan. The Commission recommended the abolition of the Dual control; the setting apart of Woodhouse Grove as a junior, New Kingswood as a senior school; and various improvements in management and curriculum; it also favoured the admission of laymen's sons. Only parts of its recommendations were adopted by the Committee, and still less by the Conference. The educational and domestic improvements were carried out. Other suggestions bore fruit after not many days. In 1875 the two schools were put under one Governing Body.

The enlargement of Kingswood so as to accommodate 300 pupils, and the concentration of the two schools at Kingswood was determined upon in 1880, and accomplished in 1882. Woodhouse Grove¹ passed into the hands of the Secondary Education Board. Trinity Hall, Southport, was presented to the Conference as a school for ministers' daughters in 1875. A second school, Queenswood, London, was continued for several years, but finally became one of the Secondary Schools for Girls.

¹ *Woodhouse Grove School Memorials and Reminiscences*, by J. T. Slugg (1885); *The History of Kingswood School*, by Three Old Boys (1898). See also Benjamin Gregory's *Autobiographical Reminiscences*.

CHAPTER VIII

NATIONAL CHILDREN'S HOME AND ORPHANAGE: WESLEY DEACONESS INSTITUTE

METHODISM has from the first shown the most profound and practical interest in the temporal as well as the spiritual needs of the people. But Wesley's Orphan House at Newcastle was never used for the purpose for which it was designed, and it was not till 1869 that the care of destitute children was systematically undertaken by Methodists. In that year Thomas Bowman Stephenson, then junior minister in the Lambeth Circuit, established, with the aid of two young laymen—Alfred W. Mager and Francis Horner—a small Home in Church Street, Waterloo Road. On July 9, two boys were received, and from that time the work steadily developed. The initial expenses were provided by six laymen, Sir Francis Lycett, Mr. (afterwards Sir) William M'Arthur, M.P. for Lambeth, Mr. Alexander M'Arthur, Mr. J. F. Bennett, Mr. John Chubb, and Mr. W. T. Whelpton.

The institution was called simply 'The Children's

Home,' the three founders formed the first Committee, Mr. Stephenson being 'Honorary Director.' The mission of The Children's Home was defined as 'The rescue of children, who, through the death, or vice, or extreme poverty of their parents, are in danger of falling into criminal ways.'

The Children's Home was in some respects a new departure in this department of philanthropy. It was unhampered by the strict rules which governed other Institutions. There were no regulations as to age, health, or history. Children were not elected by subscribers, but received purely on the ground of need. No denominational restrictions were imposed, and the 'family system,' then hardly known in England, was adopted, the Committee having 'resolved to begin upon the "home principle" originated and exemplified by Dr. Wichern at the Rauhe Haus, near Hamburg.'

The original *Children's Home* soon became too strait for its family (although an adjoining house had been rented) and in 1871 the community was transferred to Bonner Road, Bethnal Green. In 1872 the Lancashire Branch was established at Edgworth, near Bolton, by the generosity of Mr. James Barlow, to whom and to whose family the Home has been indebted for many and varied services. In 1873 the Conference appointed Mr. Stephenson 'Principal of the Children's Home.' The same year a Branch was established in Canada

(Hamilton, Ont.), largely through the sympathetic and practical assistance of Dr. Punshon, then minister of the Metropolitan Church, Toronto. In 1874 a Certified Industrial School was opened at Milton-next-Gravesend, the London School Board making a grant of £1,000 on condition that 100 places should be reserved for ten years for boys sent on its recommendation. This branch was transferred to Farnborough (Hants) in 1898. In 1880 the Committee took over a small Home for Girls at Ramsey, Isle of Man, founded by Miss Susanna Gibson, who also established the School for Ministers' Daughters in North London. In 1883 the Princess Alice Orphanage, New Oscott, near Birmingham, was founded, chiefly through the liberality of Mr. Solomon Jevons of Birmingham. In 1887 a Branch was commenced at Alverstoke, Hants, and in 1900 a small Village Home was rented at Chadlington, Oxon.

For more than thirty years the Home was under the control of its founder, who retired from the office of Principal at the Conference of 1900. In those thirty years the little one had become a thousand. When Dr. Stephenson retired there were about 1,100 children in the Home, and 3,619 had passed through it, of whom 1,554 had gone to Canada. The income of the Home, according to the first financial statement, was £307 17s. 6d. In 1899-1900 it was £35,486.

The Conference of 1900 recognized Dr. Stephenson's unique and distinguished services in a resolution moved by the Vice-Principal of the Home and seconded by the senior Treasurer (Mr. J. E. Vanner), which commemorated not only his 'courage, devotion, and enthusiasm' in the management of the work, but also his services to the Church and to the country. This resolution was passed by a standing vote, and Dr. Stephenson was appointed Honorary Principal of the Home.

Dr. Stephenson was succeeded by Arthur E. Gregory (Vice-Principal, 1898-1900), youngest son of Dr. Benjamin Gregory.

In 1903 a Hospital and Cripples' Home was opened at Chipping Norton. In 1904 a new Branch was established at Frodsham, Cheshire, by the generosity of Miss Fowler, of Sefton Park, Liverpool, as a memorial to her brother, the late Mr. John Fowler. In 1907 an estate of 80 acres at Bramhope, near Leeds, was presented by Mr. and Mrs. S. T. Fawcett. This is known as the Yorkshire Branch. In 1908 the Committee acquired a fine estate of 200 acres at Harpenden, Herts., and in the same year a small Branch was opened at Leigh-on-Sea, Essex. In 1909 a scheme was inaugurated for the establishment of a Sanatorium for children threatened with consumption. A meeting was held in the Mansion House, under the presidency of the Lord Mayor of London. A few months later a

special service in aid of the scheme was held at St. Mary-le-Bow, Cheapside, by invitation of the Rector (Rev. A. W. Hutton, M.A.). The sermon on this occasion was preached by Dr. Arthur E. Gregory. Complaint was made to the Bishop of London at the occupation of the pulpit by a Wesleyan minister. The Bishop, after inquiry, took no objection, and definitely sanctioned the arrangement by which a somewhat similar service was held in the same Church in the following year.

The Fortieth Anniversary of the founding of the Home was celebrated by a service held in Bow Church on July 9, 1909. The Rev. J. E. Watts-Ditchfield, Vicar of St. James-the-Less, Bethnal Green, and a member of the Home Committee, was the preacher, Dr. Stephenson giving a brief address from the pulpit and pronouncing the Benediction at the close of the service. A golden Thankoffering, amounting to £1,650, was received by the Principal. The Revs. Marshall Hartley and F. W. Steward (a minister of the United Methodist Church, and formerly an inmate of the Home) also took part in the service.

In the same year the Laleham Orphanage, Balham, founded by Miss Hannah E. Pipe, was taken over by the Committee of the Home.

The Fortieth Report gives the number of children in residence as over 2,000; the number having passed through the Home as 5,916, of whom 2,157

had gone to Canada. The total income of the fortieth year (1908-9) was £65,272.

From its commencement the Home has been conducted on undenominational lines, though from first to last Methodism has been the predominant partner. At first the Committee was unofficial, though it reported to the Education Committee annually. In 1878 the Conference, which had previously passed commendatory resolutions, appointed a Connexional Committee. A paragraph following the names of members of the Committee says: 'The Committee has also the right to associate with itself six members of other Evangelical Communion' (*Minutes*, p. 77). Later the Bible Christians, the New Connexion, and the United Methodist Free Church were invited to nominate two members each. This number was increased to twelve in 1908 when the three denominations joined to form the United Methodist Church. In 1897 Dr. Stephenson thus described the relation of the Home to the Wesleyan Conference: 'It is usual to report the business of the Children's Home at the Wesleyan Methodist Conference. This is but reasonable, since the Conference gives us free access to the liberalities of the Methodist people, and by its endorsement secures for our work the confidence of Christian people generally.' In the reception of children those of all creeds and of none have had equal consideration, and the need, not the creed, of

the child has decided its admission. In place of a denominational catechism Dr. Stephenson prepared an excellent 'Manual of Christian Doctrine,' which was approved before publication by Dean Farrar, Canon Fleming, Drs. Rigg and B. Gregory, Dr. Oswald Dykes, and others.

It would be impossible to name all the 'pious founders and benefactors' of the National Children's Home and Orphanage, but in addition to those already referred to we may mention Miss Elizabeth James of Leamington (a devout member of the Anglican Church), Mr. Edward Marsh of Walsall, Mr. Thomas Walker (Bolton), Sir W. M'Arthur, Mr. John Cory (Cardiff), Mr. John Wand (Llandudno), Miss Hannah E. Pipe, Mr. Thomas Rigden.

Amongst living benefactors should be mentioned Mrs. W. Lisle Williams, Mrs. Clifford Davies, Mr. William Walker, Mr. J. R. Barlow, Sir Horace B. Marshall, Sir Charles Wakefield, Rev. J. Sewell Haworth, Mr. Townsend (Manchester).

The General Treasurers are Mr. J. R. Barlow and Sir Charles Wakefield. Mr. A. W. Mager and Mr. John Pendlebury are the Honorary Secretaries. Secretary, Mr. C. N. Barns.

R. Bevan Shepherd was Vice-Principal, 1901-6. Other ministerial appointments have been: D. Heaton, 1886; N. Curnock, 1887; W. H. Spencer, 1906-7; B. A. Gregory, 1908; S. Carroll Myers, 1909. The Conference of 1909 gave permission

to Arthur Wood and H. J. Sugden 'to work in connection with' the Home.

The Young Leaguers' Union, an association of children and young people, was formed in 1900, and has now about 40,000 members. In less than ten years it raised about £60,000 in aid of the work of the Home. The first President of the Union was the Countess of Portsmouth, who was succeeded by Lady Jeune (Lady St. Heliers). Lady Marshall has been President from 1905. The Treasurers have been Miss Perks (1900-5); Miss Chubb (1905-10); Miss Hilda Rank (1910).

In shaping the character of the Home Dr. Stephenson was largely affected by German influences, especially by the story of German philanthropy as recorded by Dr. Fleming Stevenson in his remarkable book, *Praying and Working*. Almost from the beginning Dr. Stephenson dreamt of an Order of Brothers and an Order of Sisters, who should devote themselves to this ministry for the love of Christ and of the children. For various reasons the Brotherhood came to an untimely end, though many who belonged to it have since entered the ministry of various Churches, and have done all the better work for their experience at Bonner Road or Edgworth. The present Principal of the Home was one of the early members of this Brotherhood.

The Sisterhood has had a more prosperous career.

The 'Sisters of the Children' now number about one hundred fully recognized members, with between fifty and sixty probationers. After a period of practical training, extending over at least two years, probationers who have proved their fitness—intellectual, physical and spiritual—are solemnly set apart for the work in a special service, the foundation of which is the Order for the Consecration of the Kaiserwerth Deaconesses. But this has been so extensively Anglicized and adapted that comparatively little remains of the German original.

A few of the Sisters who have private means give themselves to the work without remuneration, but the great majority receive an allowance sufficient to meet their actual necessities. The Sisters' Superannuation Fund secures adequate provision for those who, having spent their lives in the service, are compelled by age or infirmity to retire.

In nothing was Dr. Stephenson's genius and enterprise more strikingly illustrated than in the foundation and organization of the Sisterhood. An Annual Convocation of Workers is held at one of the Branches, at which matters relating to the work are considered in a succession of conferences. Sisters who have fully completed their probation are received into the Order during Convocation. The value of these annual gatherings, in giving a high tone to the work, and in uniting all grades of

workers in this great Christian service, it would be difficult to exaggerate.

It would be invidious to mention the names of Sisters still living, but we may refer to the distinguished service rendered for more than thirty years by Miss Sarah Hannah M'Dougall, one of the early members of the Sisterhood, who died at Bonner Road in 1907.

The record of the children trained in the Home is very remarkable. It is estimated that about 95 per cent. have done well. While the majority have entered industrial occupations, a considerable number have become teachers, ministers of various denominations, and have found their way into other professions.

In 1908 the Committee thought it necessary to add the word 'National' to the title, the original name 'The Children's Home' having been frequently adopted by Boards of Guardians to describe their Homes for children cared for under the Poor Law. Some members of the Conference doubted the wisdom of this change, and a special Committee was appointed to confer with the Committee of the Home. That Committee unanimously reported :—

'The Committee finds that the introduction of the word "National" into the title of The Children's Home and Orphanage was made by the unanimous vote of the Committee which is responsible for its management. It feels that, under all the circum-

stances, serious injury would be done to the Institution if, after the many public announcements that have been made, the word "National" were now withdrawn or any other change made in the name of the Institution. The change was introduced chiefly because the multiplication of local charities calling themselves "The Children's Home" made the old title no longer sufficiently distinctive. Moreover, while no attempt has ever been made to conceal the Methodist origin of the Institution or its relation to the Conference, nothing that is distinctly denominational has ever formed part of its title. From the beginning the work, by reason both of its range and its completely unsectarian spirit, has been in a very real sense national in its character.'

The *Minutes* of 1909 state that the Conference resolved that 'this Institution shall henceforth be known as The National Children's Home and Orphanage, and that the historical fact shall be inserted under the title that it was founded by Dr. Stephenson.'¹

LITERATURE.—*The Story of the Children's Home and Orphanage*, by Nehemiah Curnock (2nd ed., 1901); *Life of James Barlow*, by Dr. Stephenson; *Almoners of the King* (Mr. Jevons and Miss James), by Thomas Durley; *Manual of Christian Doctrine*

¹ It may be interesting to record the names by which this Institution has been successively known. 1869-82—The Children's Home; 1882-1908—The Children's Home and Orphanage; 1908—The National Children's Home and Orphanage. Colloquially, it has been widely known as "Dr. Stephenson's Home."

and Duty, by Dr. Stephenson; *A Supplemental Hymnary* and *The Book of Public Worship*, compiled by Dr. Stephenson. Dr. Gregory has published pamphlets on *The Children Act* (1908); *Canadian Emigration*; *Work for Cripples*; and on *The Treatment of Consumptive Children*. The official organ of the Institution is *Highways and Hedges*. The National Children's Home Music is well known, and has been extensively used.

The Wesley Deaconess Institute

The Deaconess work was commenced by Dr. Stephenson in 1890, and was at first closely associated with the National Children's Home and Orphanage. Mr. William Mewburn gave £500 to start the enterprise, and 'Mewburn House,' Victoria Park, London, was the first head quarters of the Order. A lady of independent means, Sister Rita Hawkins, volunteered her services as the first Sister-in-Charge. She rendered exceptional service to the Deaconess work in its early stages.

The general idea of the Sisterhood was adapted from that of the German Deaconess Order established by Pastor Theodore Fliedner at Kaiserswerth, and has kept more closely to this pattern than the 'Sisters of the Children.'

In 1891 a branch training home was opened at Leicester, and was placed under the competent and devoted care of Sister Dorothy Coy. In 1901

Mewburn House was closed and the head quarters of the work were transferred from London to Ilkley, where a suitable building had been acquired as a Deaconess Training College. In 1907 Dr. Stephenson retired, and William Bradfield, B.A., was appointed Warden. The Treasurers are Mr. T. R. Ferens, M.P., and Mr. W. A. Lupton. Secretary, Thomas Allcock.

A careful course of training has been arranged at the Deaconess College. The curriculum includes the following subjects: Christian Theology, Biblical Study, Physiology, Hygiene and Nursing, English Local Administration and Social Life, Church Government (especially Methodist), Elementary Psychology for Teachers, Historic Sketches, English Literature, Elocution, and Singing.

Two full years must be spent in active service before the Probationer-Deaconess is 'consecrated' or set apart for her work. There is a special order of service for the consecration of a Deaconess.

The Committee reported to the Conference of 1909:—

'The roll of the members of the Order is composed as follows: 132 in Circuits and Missions in Great Britain; 18 in Foreign Appointments; 1 Deaconess - Evangelist; 2 Convalescent and Children's Home at Doddington; 8 Resting; 16 Students at Ilkley; 3 Training in Hospitals; 3 College Staff; making a total of 104 Deaconesses

and 63 Probationers and 16 Students. Twenty-three new appointments have been made during the year, and thirteen appointments have been given up.

‘The missionary spirit which characterizes the Order gives the Committee great joy. Wesley Deaconesses are worthily taking their place on the Foreign Field. They have representatives in Hospital work at Hankow, and (under the auspices of the Women’s Auxiliary), at Batticaloa, and at Medak. The Deaconesses have a Mission of their own at Puttur, Ceylon, where they support two of their number who are carrying on a dispensary and evangelistic work. One Deaconess is working in Cape Town, and two in New Zealand, these latter being under the direction of the New Zealand Conference.’

LITERATURE.—*Concerning Sisterhoods*, by Dr. Stephenson; *Servants of the Church*, by W. Bradfield. Official organ, *Flying Leaves*.

CHAPTER IX

METHODIST LITERATURE AND THE METHODIST PUBLISHING HOUSE

IN 1740 a room was set apart in the Foundery 'for the sale of the Messrs. Wesley's publications.' Thirteen years later Wesley appointed T. Butts and W. Briggs, Book-Stewards. Of the former little is known except from an outspoken letter to Wesley (*Arm. Mag.* 1779), in which he urges that 'one of the greatest evils in the Society is the disregard of some persons to pay their just debts.' William Briggs was an itinerant preacher for some time. He married a daughter of Vincent Perronet and held a respectable position in the Custom-House. In 1778 the Book-Room was transferred to City Road. In that year Wesley began to print and publish for himself, the issue of the *Magazine* rendering this expedient. The profits were devoted specially to the Preachers' Fund in theory, but after 1781 in practice they went to the Contingent Fund.

Wesley regarded the Book-Room as his private

property, and disposed of it by his will, which ('subject to a rent-charge of £85 a year to the widow and children of my brother') demised the property to three lay trustees 'for the general fund of Methodism,' and appointed six preachers to 'superintend the printing-press.' But by a Deed (1790) Wesley had given 'all his books, pamphlets, &c.,' to seven preachers 'in trust, to apply all the profits unto the sole use and benefit of the Conference.' Obviously, the two dispositions conflicted. The advice of eminent counsel was sought, who decided in favour of the Deed, and the Prerogative Court confirmed their decision. The seven trustees, in the exercise of their discretion, handed over the control of the Book-Room to the Conference.¹

The first Book Committee was appointed in 1793. It consisted of 'all the preachers stationed in London, who shall have united to them, as corresponding members, Messrs. Pawson, Mather, Benson, Bradburn, Clarke, Moore, and T. Taylor.' For more than a century the Book Committee was composed of the London preachers or superintendents, or of individuals selected from them, with, for the most part, a General Committee that met at Conference. (For modifications see *Minutes*, 1838,

¹ It is necessary to observe that the whole matter was conducted on legal authority. The law decided that Wesley intended to revoke the arrangement in the will. In various agitations much has been made of the supersession of the lay trustees. The act was that of Wesley himself. The lay trustees had no property in the Book-Room whatever.

1874.) In 1906 a scheme was adopted by which a Board of Management was established, consisting of five *ex officio* and ten elected members, with a General Committee to meet during the Pastoral Session of the Conference. Elaborate regulations for the guidance of Editor and Book-Steward were issued in 1806, and revised in 1824 and 1906. The Book-Steward at Wesley's death was George Whitfield, who had been appointed in 1779. Robert Lomas succeeded him in 1804. Then followed Thomas Blanshard (1808-23) and John Kershaw (1823-27). John Mason (1827-64) greatly improved the business methods and financial position of the concern, and rendered thereby very great assistance to the Annuitant Society. He endeavoured to create a distinctly Methodist literature. The most important of Richard Watson's works were undertaken at his request. Dr. Jobson (1864-79) and Theophilus Woolmer (1879-89) introduced various improvements, specially in the periodical literature. Under the latter the business made great advances, and new Book-Room buildings were erected. The Rev. C. H. Kelly served from 1889-1907. The chief event in his stewardship was the publication of the *Methodist Hymn-Book*. He faced the difficulties of a changing public taste with much wisdom and success. Mr. Kelly's successor was Robert Culley (*d.* 1910), transferred from the Sunday-School Union.

After Wesley's death the principal, but by no means the only, duty of the Editor was the production of the *Magazine*. Whitfield was both Editor and Book-Steward. George Story, 'Southey's great favourite,' was appointed 'corrector of the press' in 1793. He seems gradually to have taken over the entire editorial duties, and to have left the correction of the press to all and sundry. The *Arminian Magazine* became the *Methodist Magazine* in 1798. Six years later a remarkable set of changes was made: Joseph Benson became Editor and Corrector of the Press; George Story, 'Manager of the Printing Office'; Robert Lomas, Book-Steward; and George Whitfield, 'Assistant Book-Steward'; the last arrangement obviously being intended to give the new Steward the advantage of Whitfield's long experience. On the death of Benson, Bunting was elected Editor (1821). His two years of office initiated important alterations. He started a 'New Series,' and added 'Wesleyan' to 'Methodist' in the title of the *Magazine*. During his brief term the *Magazine* 'reached its culminating point of popularity and circulation.' From 1824-41 Thomas Jackson occupied the chair. He superintended the publication of editions of Wesley's, Fletcher's, and Watson's works, and of the *Lives of the Early Methodist Preachers*. George Cubitt was Editor from 1842-50; William L. Thornton, 'Associate Editor' (1849-50), then sole Editor till his

death in 1865. Benjamin Frankland succeeded him. In 1869, Benjamin Gregory became co-Editor; and on Frankland's death (1870), sole Editor till 1893, the longest service of any of the Connexional Editors.

From 1811 the price of the *Magazine* had been one shilling, but for many years previous to 1869 an abridged edition had been issued at sixpence. For two years Benjamin Gregory issued the smaller edition as (in the main) an original periodical. Then the *City Road Magazine* took its place. This lasted till 1876. Its success encouraged the Book Committee to publish the *Wesleyan Methodist Magazine* at the price of sixpence; and the reason for the existence of the *City Road* ceased. Dr. Gregory's editorship had several noteworthy features. Writers were remunerated; contributions were obtained from distinguished men and women outside the pale of Methodism; young authors, *e.g.* Mr. Watkinson and Mr. Pearse, were welcomed gladly; fiction appeared, though somewhat sparingly. It is hardly too much to say that the *Magazine* became the foremost denominational periodical in the land.¹ On Dr. Gregory's retirement Mr. Watkinson was elected as his successor. The form of the *Magazine* was altered, 'modernized'; and it became distinctly more popular in its character. Mr. Watkinson

¹ See *Autobiographical Recollections*. 'A really great Editor,' Sir Robertson Nicoll calls him in his review of the book.

resigned in 1904, and was succeeded by Dr. Davison; on his appointment to the theological chair at Richmond, Mr. Telford was elected Connexional Editor (1905).

In 1897 the *London Quarterly Review* became the property of the Conference, and passed under the control of the Connexional Editor. Founded in 1853 through the financial aid of two prominent laymen, John Robinson Kay and James S. Budgett, it had been, for the greater part of its career, under the editorship of Drs. Rigg and W. B. Pope conjointly or separately, and had, after the first eight years, belonged to a private company. It is not easy to over-estimate the benefit which it had conferred upon Methodism as the principal organ of its culture, and as an educative and directive influence. For several years it had been published by the Book-Room at a loss. The Conference decided that financial considerations must not allow it to perish, as the *British Quarterly* and other denominational Reviews had done. Mr. Watkinson changed its shape. Hitherto the articles had been unsigned; now they stood over the names of their authors, and its pages were opened widely to other than Methodist pens. These changes gave it new life.

The *Youth's Instructor*, a Magazine the object of which is indicated by its name, began in 1817, and was continued till 1855. The *Christian Miscellany*, a small popular periodical, was commenced in 1846

and ceased in 1900, the *Church Record* (1892) supplying its place. *Early Days*, a serial for children commenced in 1846, still runs its course.

If Wesley set high value on the printing-press, and was himself a voluminous author and editor, his preachers generally were men of scanty education and little literary training. The wonder is that they wrote so much and so well as they did. The literary infertility of its early years is no reproach to Methodism.

While Wesley lived, the defence of Methodist doctrine and discipline was left mainly to his pen, with the distinguished assistance of Fletcher in the Calvinistic controversy. After Wesley's decease assaults on Methodism were rather frequent than important. Both attack and defence were carried on mainly by ephemeral pamphlets, some of them, however, bulky enough. For several years the stoutest champion of Methodism was Joseph Benson. His *Apology for the People called Methodists*, rather ambitious and almost pedantic in plan, was yet amply sufficient to turn the enemies to the gate. He wrote five other booklets on the same subject, the most noteworthy of which is the *Letters to Dr. Tatham*,¹ containing a deliciously sarcastic account of the Undergraduate studies at Oxford in Benson's

¹ Edward Tatham, Rector of Lincoln College, Oxford, had published a sermon which had been preached in four Oxford churches, wherein he had argued the untrustworthiness of Methodist teaching on the ground of the educational deficiencies of the preachers.

time. Edward Hare (*e.m.* 1798, *d.* 1818) deserves mention for his apologetic tracts called forth by the misrepresentations of Joseph Cooke and the Charges of Dr. Magee and others; less scholarly than Benson, he has perhaps the more incisive style.¹

Southey's *Life of Wesley* was published in 1820. Ten years earlier an article attributed to Southey had appeared in the *Quarterly Review* denouncing Methodism as a danger to both Church and State. The *Life of Wesley* is almost free from this virulence, but it seriously misrepresents both Wesley's character and the *origines* of Methodism, chiefly because of its utter inability to understand evangelical and experimental religion. The reputation of the author and the literary quality of the book rendered a reply imperative. The task was undertaken by Richard Watson. The *Reply to Southey* is perhaps the finest production of his pen. In tone and temper, in style and force of argument, in exposition of principles, in clear statement of issues, it approximates to an ideal perfection; 'grave and caustic,' *Dict. Nat. Biog.* calls it. No nobler piece of Methodist apologetic has been published. About five years before, Jonathan Crowther had issued a *Portraiture of Methodism* that does not lack vigour and still possesses historical value.

¹ Dr. Osborn's *Methodist Bibliography* ascribes fifteen publications to Ed. Hare. His *Treatise on Justification* helped to settle Methodist theology. He anticipated Powell by an examination of the claims of Episcopal ordination.

At the head of Methodist biographical literature stand *Lives* of John Wesley. Wesley had constituted Thomas Coke, Dr. Whitehead, and Henry Moore his literary executors. It was agreed that Whitehead should write the *Life*, and for this purpose all Wesley's papers were entrusted to him. Meanwhile (1791) John Hampson¹ published an untrustworthy and somewhat spiteful *Life of Wesley*. Dr. Whitehead demanded altogether impossible pecuniary terms for his work, refused to allow any supervision of a book that would have been regarded as an official publication of the Conference, and resented hotly the request that Wesley's papers should be 'sifted'—obviously a most reasonable proposition, as Wesley's MS. might deal with private matters wholly unsuitable for general reading. Hampson's *Life* had rendered a responsible memoir necessary. Coke and Moore therefore issued one in 1792. Whitehead dishonourably withheld Wesley's papers from his co-executors, so that they could take no advantage of them in their volumes.

The literary excellence of Southey's *Life*, and its high estimate of both the man and his labours, called loudly for a new biography that should correct the misrepresentations and justify the existence of Methodism. After some delay, Moore

¹ John Hampson had been one of Wesley's preachers. Annoyed that he was not named one of the original 'hundred,' he obtained episcopal ordination and settled as an Anglican clergyman in Sunderland.

issued a new *Life of Wesley* (1824-5). He had been able to study the Wesley manuscripts,¹ hence the new *Life* is greatly superior to the former one. For many years Moore's remained the standard *Life of Wesley* for Methodist purposes. It was ill adapted for general reading, could in no way vie with Southey, and left much for a future investigator. Watson's *Life of Wesley* (1831), prepared by order of the Conference, was intended for the people. Its style, however, is the reverse of popular, and it is 'far from being even a tolerably complete epitome of Wesley's crowded and momentous history.'

Luke Tyerman's *Life and Times of John Wesley* appeared in 1870. The fruit of long years of preparation and research, it contains almost everything that can be known concerning its subject. Nothing has been concealed, important or unimportant; nothing overlooked; nothing extenuated; and nothing set down in malice. But it is not a Life of John Wesley, rather a collection of materials for a Life. As such, its value cannot be exaggerated. From another point of view it is more than unsatisfactory. Himself a Wesleyan Methodist

¹ On the completion of his *Life* (1796), Dr. Whitehead sent the Wesley papers to George Story, the Book-Steward. He committed them to the care of Pawson, then superintendent of the City Road circuit. Pawson 'sifted' them with a vengeance, destroying much of high value as 'worthless lumber,' among the rest a copy of *Shakespeare*, annotated by Wesley's own hand. Moore immediately demanded the rest of the MSS. On Moore's death they passed to Mr. Gandy (*d.* 1882), who sold them as though they had been private property.

minister, Tyerman wrote in perpetual nervous dread of even the appearance of partiality. Hence he is careful to give every incident that seems unfavourable to Wesley's character or intellect, and to place it under a magnifying-glass. The real greatness of the man is hidden beneath a cloud of detail, for Tyerman had small sense of proportion. Yet, after all deductions, his volumes are a permanent and valuable addition to Methodist literature.

Tyerman was the immediate occasion of Dr. Rigg's *Living Wesley*, probably the most illuminating study of Wesley ever published. Not only does it supply the needful corrective to Tyerman, it presents an independent portrait, bringing out clearly his characteristics as a man, a preacher, an organizer, and a thinker. The same author's *Churchmanship of John Wesley* is a controversial work, and possesses the inherent defects of its kind, but its contention, on the whole, is established triumphantly.

Mr. Telford's *Life of Wesley* (1886) is decidedly the most *readable* biography of its subject. Convenient in size, trustworthy as to its facts, sound in its judgement, it furnishes all that the ordinary student can require. And it is interesting. It is the most satisfactory of all the *Lives* of Wesley.

Richard Green's *John Wesley, Evangelist*, 'is not designed to be in any true sense a *Life*.' It aims chiefly at presenting two aspects of Wesley's career, the preparation for his great work, and the manner

in which the work was accomplished. On the first head it is unusually full and clear. Dr. Fitchett's *Wesley and his Century* is not, properly speaking, a biography. It is a series of sketches and essays, dealing with the more salient points of Wesley's career and influence. It has its author's verve and directness; in literary quality it approaches Southey, though *longo intervallo*. It presents an impressive and truthful picture, so far as it goes. Its defence of Wesley's action in establishing Methodism is as forcible as it is terse. Matthew Lelièvre's *John Wesley, his Life and his Work* has been translated from the French. It is certainly the *liveliest* Life of John Wesley ever written.

Charles Wesley's *Life* was written by Thomas Jackson (1841), who also edited his *Journals*, and by Mr. Telford (1886).

The *Lives of the Early Methodist Preachers* are almost entirely autobiographical. Written mostly by unlettered men, they are some of the most remarkable pieces of their kind of writing that the English language holds. Full of spiritual teaching, they are also eminently human documents. Their literary value is indicated by the use that Southey made of them. None of his chapters are more interesting, none so enthusiastic in admiration, as those relating to Wesley's 'lay co-adjutors.'

The *Life of John Fletcher* was written by Joseph Benson, though scarcely, from lack of material, so as

to do its subject justice. A more nearly adequate *Life* is Tyerman's *Wesley's Designated Successor*. F. W. Macdonald's *Life* is an admirable monograph. Mr. Tyerman wrote (1866) *The Life and Times of the Rev. Samuel Wesley*, the father of the Wesleys. It is, perhaps, the most skilful of its author's productions. He published also a *Life of the Rev. George Whitefield*, and *The Oxford Methodists*, the latter a wonder of research.

A goodly-sized volume could hardly contain a *catalogue raisonnée* of Methodist biography. No Church on earth possesses such a library of the lives of its saints. The very richness and variety of the treasure prevent any account of it. Besides, except in regard to the greatest names, the interest of biography is necessarily evanescent. Fresh subjects supplant and overwhelm the earlier. Nor can we expect high literary value in the generality of religious biography. The *Experience of Hester Ann Rogers* may be mentioned because of its long and blessed influence upon female piety; and Samuel Coley's *Life of Thomas Collins* (1868) for its brightness and breeziness. The fullest memoir of a Methodist preacher is amongst the latest, that of *Hugh Price Hughes*, by his daughter. This is of high literary quality, and deserves to take rank with almost the best types of biographical work. F. W. Macdonald's *Life of Punshon* (1888) deserves mention on account of its subject and its graceful-

ness. The *Life of Dr. Rigg* has been admirably written by John Telford (1909). Recently a brief *Life of Dr. W. B. Pope* has appeared, by Dr. R. W. Moss. Memoirs of Methodist laymen are by no means so numerous as those of the ministry. It is not, I hope, altogether filial partiality that names Dr. Gregory's *Thorough Business Man* (Walter Powell) as a foremost representative of its class. Mr. M'Cullagh's *Life of Sir William M'Arthur* worthily represents one of the most prominent of Methodist laymen. Arthur's *Successful Merchant* had for many years a great popularity.

Of Histories of Methodism, Myles' *Chronological History* (1798) was useful up to its date, and still has antiquarian value. Dr. George Smith's monumental work (1857-61) is not likely to be surpassed. If its style tends towards heaviness, its diligence, trustworthiness, and sanity are beyond all praise. It ends with the year 1843.¹ Dr. Gregory's *Hand-*

¹ Dr. Stevens' (American) *History of Methodism* is written in a more attractive style than Smith's, but it is far less useful to the student. Bishop Hurst's *History* (1901) is readable, and a storehouse of illustrations. Mr. Daniel's (American) *Short History of the Methodists* (1882) deals with American as well as British Methodism, indeed with 'world-wide Methodism.' It is well compiled, chiefly from Stevens, though insufficient when Stevens fails. Mr. Telford's *Popular History* (1d.) compresses a wonderful amount of information into sixty-four pages. Dr. Buckley's *History of Methodism in the United States* devotes about a third of its first volume to the rise of English Methodism. A new *History of Methodism*, in two large volumes, under the editorship of Dr. Workman, Dr. Townsend, and Mr. Eayrs, was published in 1909. It is written by various authors, and deals with 'world-wide Methodism.'

book of Scriptural Church Principles and Methodist Polity and History is cast in the form of a catechism, but even this confinement does not suffice to hide the author's raciness. Published with the sanction of the Conference, it bears something of the character of an official pronouncement. The same writer's *Sidelights on the Conflicts of Methodism*, based on the journals and notes of Joseph Fowler (1827-52), covers a period of intensest interest and importance.¹

On the border-line between biography and history lie works of which Adam Clarke's *Memorials of the Wesley Family* (1822) was the first specimen. With much fuller information, the fruit of laborious research, G. J. Stevenson wrote similar memorials. He also published (1872) a painstaking *History of City Road Chapel*, which may be regarded as representative of a long series of local histories.

The earliest *Commentary on the Holy Scriptures*, published by a Methodist minister, was that bearing the name of Dr. Coke. It was really an edition, with extensive alterations and improvements, of the Commentary issued by Dr. Dodd, the clerical forger. Much indignation has been wasted over Coke's action in this matter. Dr. Dodd's was not an original work, though an able and useful compilation. It was discredited utterly by its editor's execution. Coke worked carefully over the whole

¹ ' Must determine the attitude of all future historians of Methodism (*Ency. Brit.*).

material, and issued the result under his own name—to give it respectability. He would have been better advised to acknowledge in some way his indebtedness to a previous work; but no one can accuse Coke fairly of anything more than an error of judgement. It should be remembered, too, that Dr. Coke advertised his work as itself a compilation. Of the merits of the volume there cannot be two opinions. At the date of its issue (1800–3) it was far and away the best commentary available for general use, and is still worth consultation. Benson's *Commentary* (1811–18) was undertaken at the request of the Conference of 1809. Generations of Methodists were nourished on it. Dr. Smith (1858)—no mean authority—testified: 'Notwithstanding all that has since been done to promote Biblical science, if we were now to be shut up to one Commentary, we know no one that we should prefer to Benson's.' Horne's *Introduction* gives it warm praise, and speaks of 'its learned author.' Its practical parts are too dependent on Matthew Henry. Adam Clarke's *Commentary* is the outcome of vast diligence, independent and rather eccentric thought, and rare, miscellaneous learning. First published 1810–26, edition followed edition for more than half a century, the latest being one by Thornley Smith, with some useful additions of his own. It has always been regarded rather as curious, interesting, and erudite, than sound. Sutcliffe's *Commentary* (1834) is the

work of a saint, intent upon devotional rather than exegetical purposes. The translator of many of Saurin's *Sermons*, largely acquainted with French literature, his *Commentary* bears traces of these studies. Concerning the above Commentaries, Dr. Smith has the striking remark: 'All the other English Commentaries published during these twenty-five years (1810-26), taken together, were inferior in magnitude and had a smaller circulation than the aggregate of these four'—a marvellous testimony to Methodist intelligent love of Holy Writ. Richard Watson conceived the design of a Commentary upon the New Testament. Only one volume was published (4th edition, 1844). It has the high and rare distinction of being eminently *readable*, and causes regret that it stands alone. A Commentary on *Romans*, by Dr. H. W. Williams, deserves mention as a careful if not particularly strong exposition. Dr. W. B. Pope contributed the sections on Ezra and Nehemiah to *Bishop Ellicott's Old Testament for English Readers*, and those on 1, 2, and 3 John, to *A Popular Commentary* (1883), the latter suggestively sympathetic with the mystical element in these Epistles. For the second of the series just named, Dr. Moulton (in conjunction with Dr. Milligan) wrote an exposition of the Gospel according to St. John, since published as a separate volume. This has become one of the standard Commentaries on the Fourth Gospel. For the first

he wrote an exposition of *Hebrews*, scholarly and clear.

Living Authors.—Dr. Beet: *Commentaries on St. Paul's Epistles*: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians. Dr. Findlay (in *Expositor's Bible*): Galatians, Ephesians; (*Pulpit Commentary*) Colossians; also *Fellowship in the Life Eternal*, a Commentary on the Epistles of St. John. Dr. Burton: St. Luke (*Expositor's Bible*). Dr. W. T. Davison: *Psalms*, vols. i. ii.; Rev. W. F. Slater: St. Matthew (*Century Bible*).

Watson issued a *Biblical and Theological Dictionary* (1831), of which the theological articles still have value; and John Farrar a smaller *Dictionary*, which passed through several editions, the latest (1889) 'Revised and Greatly Enlarged' by J. Robinson Gregory. Hastings' *Bible Dictionary* and the *Dictionary of Christ and the Gospels* contain numerous articles by Methodist authors.

In 1870 Dr. W. F. Moulton published, with valuable notes, a translation of Winer's *Grammar of New Testament Greek*. At once it became the standard authority on its subject. A new edition was in partial preparation at Dr. Moulton's death. Moulton and Geden's *Concordance to the Greek Testament* (1897) is mainly the work of Dr. A. S. Geden, with the advice and revision of Dr. Moulton.

Other works to be noted are—

A Grammar of New Testament Greek: Based

on W. F. Moulton's edition of G. B. Winer's *Grammar*, by Dr. J. H. Moulton, in course of publication — Vol. i. *Prolegomena* (1906). *Outlines of Introduction to the Hebrew Bible*, by Dr. Geden (1909). *An Introduction to the Study of Hebrew*, by Dr. Maggs; and *An Introduction to the Study of N. T. Greek*, by Dr. J. H. Moulton, included in the series of books for Bible students.

Apologetics.—*Haeckel's Monism False, Theomonism True*, and *The Miracles of Unbelief*, by Dr. Ballard; *The Christian Religion, Its Meaning and Proof*, by Dr. Lidgett.

Watson's *Theological Institutes* were published in 1823-9; new edition, 1877. For a long series of years ministerial candidates and probationers were trained on them. They were the theological textbook of Methodism. To a great extent they were avowedly a compilation, and contained numerous abnormally long quotations, and the closing sections bear unmistakable marks of ill-health and weariness of the flesh. It would be easy, however, to under-rate their real worth. They are the workmanship of a genuine theologian, and were by far the clearest and fullest exhibition of evangelical theology of their time. Gradually and necessarily they grew out of date, and were superseded by Dr. Pope's *System of Theology*, first issued as one volume (1876), then, greatly enlarged, in three. Of Dr. Pope's merits as a theologian we could scarcely speak too

highly. He had mastered theological *technique*; he had read widely—almost exhaustively—and with clearly defined purpose, not, as Watson seems to have been, contented with such books as happened to fall in his way; every subject was melted in the crucible of a powerful and independent intellect; he had the gift of lucid arrangement; he understood ‘the proportion of faith.’ Possibly he inclined to unauthorized speculation and to a cloudy mysticism, but his *Theology* is one of the grandest productions of its kind in any language. Universally he was acknowledged as a great and learned theologian. For the benefit of junior students he published (1883) *A Higher Catechism of Theology*. Benjamin Field’s *Handbook*; subsequently edited and much improved by J. C. Symons. Field rested almost entirely on Watson; he lacked originality, but his book did yeoman’s service.

Dr. Banks’ *Handbook of Christian Doctrine* is a careful and scholarly manual which has been of immense service to Methodist preachers and students.

J. R. Gregory’s *Theological Student* (1892; ninth edition, revised 1903). Dr. Beet’s *Manual of Theology* (1906) is an expansion of his Fernley Lecture for 1889, the *Credentials of the Gospel*, which summarizes three other works, *Through Christ to God*, *The New Life in Christ*, and *The Last Things*. It treats the Scriptures much more freely than does any other similar work from a Methodist pen.

Adam Clarke published a huge *Bibliographical Dictionary and Miscellany* in eight volumes (1804) and a *Concise View of the Succession of Sacred Literature* (1807); and Dr. Townley, *Illustrations of Biblical Literature* (3 vols. 1821, originally *Biblical Anecdotes*), both works well abreast of their day. Dr. Clarke also edited, with valuable additions, Thomas Bedford's translation of Fleury's *Ancient Israelites*. Thomas Wood wrote the *Mosaic History of the Creation, illustrated by Discoveries and Experiments derived from the Present Enlightened State of Science* (1813), which 'fully redeemed the promise of its title-page' (Dr. Smith). For Samuel Drew see vol. i.

Space will not permit notice of a multitude of more or less controversial books and pamphlets, of which Daniel Isaac's able *Universal Restoration* may serve as a specimen. Thomas Powell's *Essay on Apostolical Succession* (1830, 2nd edition; much enlarged, 1840) was recognized from the first as a book of ability, and spread widely beyond the bounds of Methodism. High Churchmen from Dr. Hook downwards felt that it demanded an answer. Considering Powell's lack of trained scholarship, it is a marvellous performance, and proves its case to the hilt. Its great point is that the doctrine is incompatible with the evidence of the Fathers. Unfortunately the book has serious defects. Powell was not always accurate as a

translator, sometimes from carelessness, sometimes from imperfect knowledge. Often he summarizes where he should quote, and his summaries are untrustworthy. Nor does he examine his authorities impartially. Nevertheless, the book was of immense service in showing the weakness of the High Church position and the strength of the Wesleyan Methodist.

Several series of books have been issued from the Methodist Publishing House. The most important of these is Books for Bible Students (edited by Arthur E. Gregory). It covers wide ground, containing works on theology, homiletics, exposition, church history. Amongst these, Dr. Findlay's *Epistles of St. Paul* and *Books of the Prophets*, Dr. Davison's *Praises of Israel* and *Wisdom Literature*, and Dr. Workman's volumes on *Ecclesiastical History*, have won reputation far beyond the limit of their own denomination. Among other writers are Dr. Banks, Dr. Moss, Dr. Geden, T. G. Selby.

The Fernley Lectures have been published since 1870. With a few exceptions they do not vie as to bulk with the Bampton or the Cunningham or the (restored) Congregational Lectures, though several contain as much matter as the average Baird Lecture. The second Fernley Lecture, *The Person of Christ—Dogmatic, Scriptural, and Historical*, by Dr. Pope, is worthy to stand side by side with any volume that a theological Lectureship has given to England. Learned, thorough, acute, remarkably

compact and comprehensive, it sets one of the most difficult and delicate of Christian doctrines in the light of clear analysis and exposition. It does not quite escape the dangers of over-subtlety and of positiveness where material for decision is lacking, as in the discussion and assertion of the *impersonality* of our Lord. Dr. Gregory's *Holy Catholic Church, The Communion of Saints* (1873), remains the standard exhibition of Methodist doctrine on this subject. Dr. Lidgett's *Spiritual Principle of the Atonement* (1897) propounds a partially novel theory, which has won wide notice and considerable acceptance. Other noteworthy Lectures are Dr. Geden's *Doctrine of a Future Life as contained in the Old Testament Scriptures*, the argument of which, though often ignored, has never been answered: Wm. Arthur's *On the Difference between Physical and Moral Law*, a metaphysical treatise of permanent value, the strength of which is somewhat concealed by its superabundance of illustration: Dr. Dallinger's *The Creator, and What we may know of the Method of Creation*, valuable from the high reputation of its author, and as a pronouncement, however defective in its reasoning and its issues. Ethics are dealt with by Drs. Davison and Findlay (1888, 94); Methodism, by Messrs. Slater and Green (1885, 1890), and by Dr. Simon. Of Dr. Arthur Gregory's *Hymn-Book of the Modern Church*, Dr. Julian says: 'Its facts have been collected with great care and are

presented in a clear and scholarly manner. It is a valuable contribution to hymnological literature.' The Lectures for 1905-6—Dr. Fitchett's *Unrealized Logic of Religion*, Dr. Workman's *Persecution in the Early Church*—have obtained general recognition as fresh and able monographs.¹ *The Revival of Religion in England in the Eighteenth Century*, by Dr. Simon, throws fresh light upon a period that has occupied the attention of many students.

Naturally, Methodism has produced a plentiful crop of published Sermons, the Founder himself setting a good example. Richard Watson's sermons form about one-third of his collected works. Dr. W. B. Pope issued a volume of *Sermons, Addresses, and Charges*, delivered during his Presidential year; and several of his successors have imitated him. T. G. Selby has published *The Imperfect Angel* (1888); *The Strenuous Gospel* (1906). W. L. Watkinson, *Mistaken Signs*, *The Blind Spot* (1900), and several other volumes. Popular volumes have also been issued by M. G. Pearse, D. T. Young, J. H. Goodman, and others. In fiction we may mention Miss Ingham's *White Cross and Dove of Pearls*. *Daniel Quorm*, *Simon Jasper*, and other stories by Mark Guy Pearse, won a wide

¹ Many of the Fernley Lectures are booklets rather than books. It should be remembered that the Fernley endowment is much smaller than those of the Anglican, Presbyterian, and Congregational lectureships.

and well-deserved popularity. *Belles Lettres*: Mr. F. W. Macdonald's *In a Nook with a Book* may be mentioned; it abounds in delicate criticism.

Since Charles Wesley's death the spirit of poetry has not been poured out largely on the Methodist Church. W. M. Bunting wrote some touching hymns, breathing at once penitence and assurance. Six of his hymns are in the present hymn-book. Earlier was Thomas Olivers, known almost wholly by his hymn, 'The God of Abraham praise,' though Lord Selborne's *Book of Praise* contains a portion of another. Two hymns by Dr. Punshon are in the hymn-book (shortened). Of *Sabbath Chimes* (1867) Mr. Macdonald says: 'It did not injure the reputation which he had secured by labours of another kind.' Mr. Pearse has four hymns 'of exceptional merit' in the *Sunday School Hymn-Book*. Samuel Wray's *Innocents* is a Methodist *Lyra Innocentium*, and is not unworthy of comparison with Keble's work. Sarson C. J. Ingham published *Selina's Story* (1876) and *Cædmon's Vision*, which gave her a certain rank among the minor poets of her day.

Of Emma Tatham's (1829-55) three principal poems, 'The Dream of Pythagoras,' 'The Angel's Spell,' and 'Tempest Songs,' the two former were written before she was seventeen years old. Matthew Arnold had seen only the first of these and some smaller pieces when he declared that she had 'a sincere vein of poetic feeling, and genuine aptitude

for composition.' He chooses her as the English representative of Eugénie de Guérin. It is true that he gives the palm to the Frenchwoman, but, not to adduce the fact that Eugénie de Guérin's poetry was written when she was nearly twice Emma Tatham's age at the date when the latter wrote the only poems Matthew Arnold saw, we must remember that the little he did see was not her finest work. Immature 'The Dream of Pythagoras' certainly is; 'The Angel's Spell' shows a stronger and finer touch and deeper insight; the 'Tempest Songs' are improved in technique, evince larger mastery of language and rhythm, and have few equals as an introspective interpretation of nature. Emma Tatham's devotion bore an element of asceticism; but that she was a true poet, with the promise and potency of greatness, can hardly be doubted.

James Smetham (1821-89) forms a link between poetry and art. Though he published but little verse, he possessed poetic genius. His printed letters rival Cowper's in delicacy of expression and subtlety of thought. As an artist he obtained the warm appreciation of Ruskin and other masters in the criticism of art. An exhibition of his pictures at the Whitechapel Art Gallery a few years since gave the public its first opportunity of really appreciating both the quantity and quality of his work. His life was one long struggle against narrow means, and his last years were clouded by brain failure.

For a long period he was a class-leader, sparing no pains or thought over preparation for the weekly meetings. His devotion was deep and somewhat mystical. An earlier artist was John Jackson (1778–1831), one of the most distinguished portrait painters of his day. A considerable number of his paintings and sketches are in the National Gallery, the South Kensington Museum, and the British Museum. For many years the portraits of ministers in the *Wesleyan Methodist Magazine*¹ were executed by him.

In science, Methodism can boast few great names. Philip Garrett gained some distinction as a dialist. Dr. C. B. Radcliffe (1822–89) became physician to the National Hospital for Paralysis and Epilepsy in 1863. As a specialist in diseases of the nervous system he won high reputation. In 1850 he published *Proteus: or the Law of Nature*. In this and some other books he foreshadowed later discoveries, e.g. the correlation of force. He wrote various books on vital and physical motion, and was a pioneer of the *vitalizer* school, though he substituted electricity for the vital force preferred by subsequent investigators. William Kitchen Parker, F.R.S. (1823–90), held a foremost place amongst comparative anatomists. His chief, but by no means his only, subject was the skull. He was Hunterian Professor of Comparative Anatomy of the Royal

¹ *The Evangelist Magazine*, the *Dict. Nat. Biog.* calls it.

College of Surgeons. He received the gold medal of the Royal Society and the Bayly medal of the Royal College of Physicians. His stores of information were enormous; his monographs in Transactions of various scientific societies fill upwards of three thousand pages. It is said that he once lectured for four hours continuously on the lower jaw of the raven without either repeating himself or uttering anything unworthy the attention of students. Dr. Dallinger, F.R.S. (*d.* 1910), was the most distinguished of Methodist scientists. His work with the microscope, his edition of *Carpenter on the Microscope*, and his investigations into the origin of life, gave him a place amongst the chief authorities of the day. Good work, in popular writing, has been done by William Spiers, N. Curnock, and others.

Newspapers.—The *Watchman* was established in 1835; it was pledged to uphold and defend the principles and economy of Wesleyan Methodism. In 1861 the *Methodist Recorder* was issued at the price of a penny, the price of the *Watchman* being at that time threepence. The next year the two papers were joined in one proprietary—the Wesleyan Methodist Newspaper Co., Ltd. In 1885 the *Watchman* was discontinued, and for one year the *Christian Journal*, a penny weekly of a distinctly literary tone, was issued under the editorship (at first) of the Rev. W. L. Watkinson. This, like the *Watchman*, was amalgamated with the *Recorder*.

The first editor of the *Watchman* was Dr. H. Sandwith: he was succeeded by John Clulow Rigg. Subsequent editors were T. K. Young, Dr. James, G. T. Perks, and Gervase Smith. The first editor of the *Recorder* was William Willey; then followed Luke Wiseman, Dr. Punshon, G. W. Olver, Dr. Davison, Nehemiah Curnock. Since Mr. Curnock's resignation the editorship has been in commission. The *Recorder* to-day is recognized as one of the best conducted and most successful denominational newspapers in the world.

The *Methodist Times* commenced in 1885, under the editorship of H. P. Hughes. He described it as 'a journal written for young Methodists by young Methodists.' It was intended to represent 'Liberal principles, both ecclesiastically and politically.' Great and well-rewarded pains were taken to secure for it a high literary standing. On H. P. Hughes' death Mr. (now Sir) P. W. Bunting became editor. He continued in office for four and a half years, and was succeeded by Dr. Lidgett.

The *Wesley Historical Society* was formed in 1893 under the influence of Richard Green and Dr. Moulton. Four MS. journals are circulated amongst about fifty contributing members. There are also about 100 subscribers. Six bi-annual volumes of *Proceedings* have already been published. The Society has done much to foster the study of early Methodism and cognate subjects and the

lives of its principal actors ; it has led to the writing of many local histories ; it has rescued a large number of instructive documents from destruction, and has thrown light upon many obscure and curious incidents of a past in which all Methodists have a real interest.

NOTE.

Mention should have been made earlier of Dr. Osborn's edition of the *Wesley Poetry*, in thirteen volumes, 1868-72. The Rev. Nehemiah Curnock, 'assisted by experts,' is now editing a standard edition of *Wesley's Journal*, of which the first volume has been issued. This work, which has involved immense labour, has been performed with much care and skill, and the result must be of the greatest value. To the Library of Methodist Biography Dr. G. G. Findlay has contributed an excellent *Life of Dr. Moulton*. In the Finsbury Library John Wesley Thomas's Translations of Dante have been republished. In the judgment of several competent judges, these are the most forcible renderings of the Italian into English metre that have appeared. The Rev. A. H. Vine is the author of Hymn 243 in the Methodist Hymn-Book. He has issued two volumes of graceful verse.

CHAPTER X

TEMPERANCE : WESLEY GUILD : LORD'S DAY COMMITTEE : SOCIAL PURITY : NECESSITOUS LOCAL PREACHERS : CLASS-LEADERS' COMMITTEE : UNION FOR SOCIAL SERVICE

ONE of the original rules of the United Societies forbids 'drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity.' The reference is solely to distilled spirits, the manufacture of which Wesley was prepared to prohibit. It certainly inculcates temperance.

For many years the Methodist Church looked askance at the Total Abstinence movement. The Conference of 1841 forbade Temperance meetings on its trust property, the reason being that they disturbed the peace of the Societies. The same year a 'Wesleyan Temperance Association' was formed privately, followed in 1846 by a 'Wesleyan Temperance Union,' of which Joseph Sutcliffe was president. Amongst its members were Dr. Beaumont and Richard Tabraham, the first teetotaler in the

ministry. Charles Garrett entered the ministry (1849) as a teetotaler, and from the first was enthusiastic in advocacy of his principles. These received strong support from George Maunder, S. R. Hall, and Mr. T. B. Smithies. In 1864 an unofficial Temperance Committee was formed, which started the *Methodist Temperance Magazine*. In 1867 the Conference passed a resolution approving of the Temperance movement.

Six years later a Temperance Committee was appointed; its Treasurer is an official member of the Representative Session. Adult Temperance Societies, of which every circuit minister is an *ex officio* member, were constituted (1877) on 'the dual basis,' i.e. with two sections, one of which is limited to abstainers. In 1892 permission was given to establish Adult Temperance Societies on the Total Abstinence principle, though the dual basis was pronounced preferable. The first return of Bands of Hope (1879) gave 150 bands and 136,629 members; Adult Societies (1880) had a membership of 8,124. In 1891 the Rev. G. Armstrong Bennetts was elected departmental secretary; he was succeeded by the Rev. J. A. Sharp in 1906. Since 1870 the Conference has supported steadily local control over the issue of licences. It has pronounced repeatedly in favour of Sunday Closing; petitions, authorized by the Conference, were presented to Parliament in 1881 and 1883, the first having

203,355 signatures, the second 596,777. Since 1879 a special Sunday (the second in November) has been set apart for special reference in places of worship and Sunday schools 'to the appalling extent and dire results of intemperance in Great Britain.'

From 1896 to 1904 considerable controversy was carried on with regard to the participation of church officers in the liquor traffic. Finally the Conference of 1904 recommended 'our people to keep from complicity with a traffic the results of which are so injurious to the interests of religion, morality, and social life. The Conference earnestly urges that this shall be borne in mind in the administration of our circuits, and especially in the appointment of office-bearers.' With the passing of this resolution (repeated 1910) the controversy closed.

All the great Town Missions are practically Temperance agencies. The District Temperance organization extends to the mission field. The Temperance Committee has dealt also with the subjects of the Opium Traffic and Gambling; and the Conference has issued strong declarations against both these evils.

In 1910 there were 4,938 Bands of Hope, with 411,880 members; 1,928 Adult Temperance Societies, with 110,111 members; additional enrolled abstainers, 58,375.

The *Wesley Guild* owes its establishment to a

paper read before the London Methodist Council by the Rev. C. H. Kelly in 1894. At the Conference of that year a Committee was appointed on 'The Youth of Methodism.' To that Committee the Rev. W. B. FitzGerald presented a scheme which he had organized in his own circuit. With but slight amendment this scheme was adopted, and the Wesley Guild instituted. Seven years later the Guild was constituted a separate department, with its head quarters at Leeds, and Mr. FitzGerald was set apart as its General Secretary.

The Guild has three grades of membership: adult members, who must be members of the Church; companion members, who do not necessarily meet in class; and associate members, 'older people with young hearts whom nobody could or would keep out of such a movement.'

The Guild combines the methods of the old Mutual Improvement and Literary Societies with active Christian service, laying special stress upon the second aim. It publishes a monthly penny magazine. Recently it has added a 'Foreign Legion,' to assist Missionary enterprise, to its other activities. In 1900 a large building was opened in Leeds as the offices and central meeting-place of the Guild.

There are now in Great Britain 2,211 Guilds, with 148,802 members; 261 Junior Guilds, with 15,879.

The *Lord's Day Committee* was appointed first in 1848. It has opposed all efforts to desecrate the Lord's Day publicly, e.g. the opening of the British Museum and the Crystal Palace on that day. *The Social Purity Committee* dates from 1884; it has dealt with various phases of public morality, with the prevalence of gambling as well as with the Contagious Diseases Acts.

A Committee to administer the grant from the Thanksgiving Fund, and otherwise to care for *Necessitous Local Preachers*, was established in 1879. Connexional and District Local Preachers' Committees (1894-5) have charge of the general interests of local preachers in their work. Great efforts have been made for the training and education of local preachers. In 1900 a special Committee on *The Training and Equipment of Class-Leaders* was appointed. This led to the establishment of Connexional and District *Class-Leaders' Committees*. The movement for the training of class-leaders and the improvement of class-meetings owes much to the practical enthusiasm of Sir Thomas Barclay.

The *Wesleyan Methodist Union for Social Service* has no official Connexional status, but it has won for itself a semi-official sanction. The initiative was taken as early as 1899 by the Rev. S. E. Keeble, the first President of the Union. It was not till December 1904 that a private meeting, called by the Rev. S. F. Collier, was held, which instituted a Society for Social Service and Study, limited to Manchester and District. Meanwhile a similar movement had arisen spontaneously in London and

other centres. A joint meeting was held during the Conference of 1905, and the Union for Social Service formally established. It is provided expressly that 'membership does not commit any one to the support of any political party or social theory, or to the opinion of any individual member.' The present membership is about 1,500. The Union publishes a Manual, a Quarterly Magazine, and a series of Social Tracts for the Times. It has issued also *The Citizen of To-Morrow* and *The Social Teaching of the Bible*, two small volumes of essays edited by Mr. Keeble. A new constitution was adopted in 1910.

CHAPTER XI

SOME OF THE LATER LAITY

AT the beginning of the second half of the nineteenth century, Thomas Farmer was the foremost Wesleyan Methodist layman, within his own denomination, at least. Born in 1791, he was cradled in Methodism. As a child he went with Dr. Coke begging for the missions from door to door. Blessed with an ample fortune, he devoted all he had and all he was to the service of God. The two institutions in which he took the deepest interest were the British and Foreign Bible Society and the Wesleyan Missionary Society. Of the former he was the first untitled Vice-president. Of the latter he was Treasurer from 1847 till his death in 1861. Not the least of his services to Methodism was rendered during the Great Agitation. The fund raised to meet deficiencies in circuits caused by the 'stop the supplies' policy was and is known as 'The Farmer Fund.' Singularly free-minded, he could oppose or recommend a policy with all his strength, and if the Church's decision was given against him, would aid

to his utmost in carrying out the measures he had disapproved.

John Robinson Kay (1805-72) owed his earliest religious impressions to Gideon Ouseley, but traced his conversion to Henry Fish. Adam Clarke was so impressed with the youth's ability that he wrote to his father suggesting that he should be sent to Oxford or Cambridge. His father's ill-health compelled him to enter Thomas Kay's cotton mills. His relations with his employés were of the kindest. Not only did he establish reading-rooms, libraries, and clubs for their benefit, but visited them in sickness, and met them in Society classes. He was Treasurer of the Home Mission and Education Funds, and strongly supported the establishment of the Westminster Training College. He was the prime originator of *The London Quarterly Review*, and was one of the first proprietors of the *Watchman* and the *Recorder*. In the Lancashire cotton famine he was one of the most active members of the County Relief Committee. Though the change involved heavy financial loss to himself, no one supported more heartily the raising of the age of working for children and the shortening of the hours for adults.

James Heald (1796-1873) came of good Methodist ancestry. He intended to take orders in the Established Church. Thanks to the influence of James Wood and to the autocracy of Richard Reece, who made him a local preacher without his

consent, he finally re-attached himself to Methodism. Soon he became a class-leader. In 1825 he purchased Parr's Wood, where the rest of his life was passed. He was one of the most prominent citizens of Stockport, manifesting great interest in all philanthropic schemes. He sat as Member of Parliament (Conservative) for Stockport from 1847-52. Of his 'life as a servant of Methodism, there is no history to be given; his history is bound up with the history of the Connexion during this half-century. He was in all its counsels. He aided in the projection and accomplishment of all its schemes; and as a conservative among conservatives, gave his utmost strength to the resistance of the violent changes which from time to time some attempted to force upon its constitution' (Dr. W. B. Pope). He was specially interested in Foreign Missions and the Theological Institution. The College Chapel at Didsbury was the gift of himself and his heirs.

John Fernley (1796-1874), though of Methodist parentage, was attracted in early life to the Established Church, and even prepared himself to take orders, chiefly through the influence of Legh Richmond. His theological studies, however, brought him back to Methodism. Through his long life he gave himself almost wholly to the service of the Church of his choice, and soon became one of the best known and most influential of its laymen. A member of nearly all important Connexional

Committees, his business ability and sagacity gave his counsels great weight, while he grudged no time or energy or financial outlay too great to be spent on local affairs. As a class-leader his diligence was exemplary. He founded the Fernley Lectures, and built and furnished Trinity Hall as a school for ministers' daughters. He took much interest in Church music, and was one of the editors of the Westminster Tune-book.

Of quite another type were the three evangelists, Charles Richardson, Edward Brooke, Isaac Marsden. Richardson (1791-1864) was known as 'the Lincolnshire Thresher,' more for his style of preaching than for the fact that threshing had been amongst his numerous avocations. For years he laboured with his hands, preaching on Sundays and on week-day evenings; later he gave himself up wholly to evangelism. His preaching depended for its effect on its intense earnestness, its adaptation to village life, and the unction which almost invariably accompanied it.—'Squire' Brooke (1799-1811) was at first the typical Yorkshire sportsman, rough, jolly, enthusiastic. Led to Christ through the remonstrance of Thomas Holliday, a Primitive Methodist, he speedily developed into a fervent revivalist. Passionately earnest, always utterly unconventional, often markedly eccentric, he drew large audiences and saw vast results. He was by no means a preacher to the lower classes only; rich

and poor alike were attracted to his services, and men of all ranks were converted.—Isaac Marsden (1807–82) possessed greater natural talent than either Richardson or Brooke, but his vehemence was not controlled and directed as theirs was. Though the son of pious parents, he spent a wild youth, at the same time, however, evincing conspicuous business ability. With scanty education he was an omnivorous reader, and had imbibed sceptical opinions. Rather curiously, the change to a better life began with his intellect. His atheism did not account for the facts of life as he saw them. He began to attend religious services, and was converted in 1834. From that time he was a preacher of the gospel. His father's death provided him with a moderate competence. He travelled all over England holding revival services. His powerful physique enabled him to undertake labours which few men could have borne. A certain violence of manner and recklessness of statement marred his usefulness, yet his converts were numbered by the thousand.¹

If we content ourselves with these specimens of the Methodist laity it is not for want of parallels—and we 'trust' we 'have within this realm five hundred good as' they. A few more names we must barely mention: Humphrey Sandwith (1792–1874),

¹*The Peasant Preacher*, by John E. Coulson (1865). *Squire Brooke*, by John H. Lord (1873). *Reminiscences of Isaac Marsden*, by John Taylor (1883).

physician, pamphleteer, editor, one of the sturdiest defenders of Methodism in times of special stress and strain; father of the famous 'Sandwith of Kars': Thomas Percival Bunting (*d.* 1805), son of Dr. Bunting, noted for his wit, his brilliant versatility, his assiduous help in Committees: Sir Francis Lycett (1803-80), for several years the only titled Wesleyan Methodist, to whose munificence and personal service the Metropolitan Chapel Building Fund was largely due: Sir William M'Arthur, K.C.M.G. (1809-91), Lord Mayor of London, 1880, for several years M.P. for Lambeth, whose public faithfulness to his Church moved the not altogether good-natured ire of *Mr. Punch*; the services of Sir William and his elder brother Alexander M'Arthur (*d.* 1909), for years M.P. for Leicester, a model of the retiring, cultured gentleman, to English Methodism were exceeded only by those rendered to their native country, Ireland: Thomas Bywater Smithies (*d.* 1883), founder of the *British Workman* and the *Band of Hope Review*, a philanthropist worthy to be linked with Joseph Butterworth: Samuel Danks Waddy, Q.C. (1830-1902), for many years M.P. for Barnstaple, then Recorder of Sheffield, a successful barrister, a telling platform speaker, a local preacher habitually preaching even 'on circuit,' the compiler of a skilful *Harmony of the Gospels in the Revised Version*.

Time would fail to tell of John Napier, for years

the foremost layman of Manchester Methodism; of Dr. Melson, distinguished in both the practice and the teaching of medicine, but best known as the most popular local preacher of his day; of John Chubb, the most generous of men, whose left hand never knew what his right hand did; of Edward Corderoy, whose religious influence extended far beyond the bounds of his own Church; of Sir Isaac Holden, M.P., a typical man of business; of Vanners and Pococks and Lidgetts; of Thomas Davies, a perfect example of unostentatious service and loyalty; of William Callister, in the opinion of competent judges one of the most finished orators Methodism ever knew; or of Edward Sunners, 'Happy Ned,' the cabman's missionary.

Of Methodist women we can name only—Eliza Hessel (*d.* 1858) who lived only twenty-eight years, but became eminent for a piety that shone the more clearly because of her mental gifts: Anne Lutton, who appears as a young female preacher in Taft's *Holy Women*, and died in extreme old age, enforcing to the last the experience of entire sanctification, whose spiritual letters are as remarkable for their culture as for their depth and earnestness: Mary Macarthy, the missioner of Chequer Alley: Susannah Gibson, foundress of the Children's Home, Ramsey (Isle of Man), and the first School for Ministers' Daughters at Clapton: Hannah E. Pipe, who rendered unique service to the higher education of girls.

CHAPTER XII

METHODIST UNION

PERHAPS we may date the movement in favour of Methodist union from the first of the Œcumenical Conferences. In 1866 the President of the New Connexion had written to the President of the Wesleyan Methodist Conference, forwarding certain Resolutions tending towards union, and had received a friendly reply; but this was little more than an interchange of courtesies, though it gave rise to a statement, to which the Wesleyan Methodist Conference has adhered firmly, that it could not change the essential basis of its ecclesiastical polity, i.e. that the rights and authority of the pastorate must be maintained. At the Conference of 1881 no action was taken. But fraternal, even filial, sentiment was encouraged.

In 1886 the *Methodist Times* published letters from William Arthur, E. E. Jenkins, A. M'Aulay, and C. Garrett, commending Methodist union, especially as to the New Connexion, more or less guardedly according to the personality of each

writer; and also a leading article by H. P. Hughes, indited with his usual impulsive strength. The letters and article evoked some expressions of agreement, some prudential protests, and some decided opposition. To the ensuing Conference 140 memorials, almost entirely from Quarterly Meetings, were presented, more or less in favour of the project for union. Mr. Watkinson moved and Mr. Clayton seconded a resolution expressing the utmost good feeling, but declaring that 'it is undesirable at present to take any steps towards organic union.' An amendment by Drs. Jenkins and Stephenson suggested a Committee to consider the question of friendly co-operation. An 'impassioned speech' by H. P. Hughes drew from Dr. Rigg a weighty deliverance as to the difference between the ecclesiastical principles of the New Connexion and Wesleyan Methodism. Finally resolution and amendment were combined, and thus nearly complete unanimity was obtained.

So far as organic union is concerned, no steps of any importance were taken till the Conference of 1903. Meanwhile the New Connexion, the United Methodist Free Churches, and the Bible Christians had practically agreed upon a basis of union amongst themselves, and the Primitive Methodists were negotiating with a view to an amalgamation of the four bodies. The Wesleyan Methodist Conference, by a unanimous vote, appointed six ministers and

six laymen to meet the Joint-Committee of the above-mentioned Churches, and 'to inquire concerning the constitutional, financial, and other conditions of the various Methodist Churches desiring union.' An instruction 'to inquire further as to the possibility of union between the two or more of the several Churches' was rejected.

It was obvious from the first that negotiations with the Wesleyan Methodists must fail. The Joint-Committee (from which the Primitives had withdrawn) adhered to its own scheme, allowed no separate Pastoral Conference, treated ministerial authority as a mere matter of expediency, and reduced superintendents of circuits very nearly to the position occupied in United Methodist Free Churches.¹ On the presentation of the Report to the Conference of 1904, H. T. Smart and J. Gould proposed a resolution simply expressing sympathy with the efforts at union of the younger bodies. Mr. Perks and Dr. H. J. Pope carried an amendment for separate negotiations with the New Connexion, 'in case the New Connexion Church should prove during the year to be free, and wishful to entertain the question.' The continuance of 'the Pastoral Conference or Session of the Conference' was declared to be absolutely essential. To the next Conference the New Connexion Conference addressed a temporary and well-reasoned reply, pointing out that they

¹ See *Minutes*, 1904, Appendix XXVII., a most illuminating document.

were not then 'free,' and that the terms suggested could not be accepted. The Conference of 1905 returned a dignified and affectionate answer to this letter, concluding with the hope that the union effected 'may prove a valuable contribution to the ultimate complete unity of British Methodism.'

CHAPTER XIII

METHODISM IN IRELAND

I. To the Death of Wesley

AT first the majority of the preachers labouring in Ireland were Englishmen; by 1777 the preponderance had turned to the Irish side of the scale; at the time of Wesley's death the large majority of the Irish Conference consisted of native Irishmen. One of the most remarkable of these Irish preachers bore the excessively English name of John Smith. Early in 1758 Thomas Kead (*e.m.* 1750, *d.* 1762) delivered in the street the first Methodist sermon ever spoken in Cootehill. Standing with the crowd was a young man whose roving, reckless life had gained considerable notoriety over an area of many miles. Through no human instrumentality, so far as can be ascertained, the vagabond had been convinced of his sinfulness. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' proclaimed the preacher. Scarce could John Smith believe for

very gladness; but he followed the preacher home, and learnt how true the promise was. He could not contain himself for joy, but poured out his story to every one who would give him a hearing. Throughout a long life the wonder of his new birth never lessened. He lived and died in the very spirit of the prayer—

The gladness of that happy day,
O may it ever with us stay.

An itinerant by constitution and habit, he carried his story far and wide, seldom if ever making public addresses, but urgent in private personal talk. On February 21, 1760, he came from the barn which he used for private devotion, and announced, 'The French have just landed in the north.' Brought before the magistrates as a disturber of the peace, he stoutly affirmed the truth of his assertion, and was detained in custody till the news came that Admiral Thurion had landed troops at Carrickfergus. Released, Smith went from house to house exhorting men to repentance. So striking were the results that Wesley, then in Ireland, hastened to Cootehill. He, however, merely preached to a great crowd in the market-place, and left Smith to his work. He seems to have appointed Smith a class-leader. Smith regarded this as a commission to preach, and began the mission at Fermanagh on his own account. Wesley heard of the adventure, and

carved out for him an extensive circuit, comprising four entire counties (1766). Thus began a ministry which for zeal, fervour, and effect may be compared with that of the English revivalist, John Smith of Cudworth, while the Irishman endured toils and hardships which the English evangelist was spared. A martyr's death was the appropriate crown of so devoted a life.

Ireland gave to England three of the early Presidents of the Conference—William Thompson, Henry Moore, and Adam Clarke. Thompson, a native of Fermanagh, was in business in Dublin when he received his call to the itinerancy (1757). The most noteworthy incident of his short ministry in Ireland was his imprisonment for being assaulted by the mob—a truly Irish method of procedure. He was released through the influence of the Countess of Huntingdon, who also instigated an action at law against the clerical magistrate who had committed him to jail. There could be no defence, and the persecutor would have received severe punishment but for Thompson's earnest intercession. As a young man, Henry Moore was attracted to Methodism through Edward Smyth, whom he went to hear out of sheer curiosity. He was impressed sufficiently to attend other Methodist services. Under a sermon by Bradburn, from which he made a vain attempt to run away, he yielded himself to Christ (1777). He joined a band of

young men for the visitation of jails, and saw some remarkable results of his efforts. Wesley sent him to Londonderry in 1779 as an itinerant preacher. For five years he laboured in his own country, and was then stationed in London. From 1788-90 he was in closest association with Wesley as travelling companion and amanuensis. It was to him that Wesley addressed the famous remark, 'No man in England has contradicted me so much as you have done, and yet, Henry, I love you still.' He was ordained by Wesley, Creighton, and Dickenson in 1789. He was one of Wesley's literary executors, and was the first Methodist minister to administer the Communion at City Road Chapel. For some time he was Connexional Editor. He was twice elected President, 1804, 1825. He became a supernumerary at the age of eighty-three; but he continued to preach at City Road till a short time before his death, though he was unable to stand alone. In several respects he opposed the action taken by the Conference, but he was loyal through all differences. He warmly supported the formation of the Missionary Society, opposed stoutly the Theological Institution scheme and the ordination of the preachers. He did not approve of Coke's Lichfield plan (see vol. i. p. 218).¹ Of rugged independence, he was nevertheless one of the

¹ The plan was arranged at a private meeting. Moore was present, and consented, but changed his mind.

humblest of Christians. To extreme old age he exhibited a characteristic example of the devout simplicity of early Methodism. His preaching was impressive from its air of authority. He died April 27, 1844. For days he had lain tranquilly in his bed. Suddenly he cried out, 'Happy! happy!!' and instantly expired.¹ Through Thomas Barker, an Irishman who commenced his ministry in 1779, first Mrs. Clarke, then her husband, and then the young Adam Clarke, were brought into connection with Methodism. The last named began to preach when a linen-draper's assistant at Coleraine (1781).

Two preachers who came from England and, after a term of service in Ireland, returned home, are of more than ordinary importance—Robert Swindells and John Johnson. The former accompanied Wesley to Dublin in 1748. He had entered the itinerancy in 1741, and already was one of the 'assistants.' He was much with both the Wesleys, and shared their experiences of mobs. He introduced Methodism into Limerick in a most audacious manner, preaching at the Castle gate on St. Patrick's Day. There is little doubt that he would have been torn to pieces but for the opportune arrival of a number of Highland soldiers, who formed a cordon around him. One result of that first sermon in Limerick was the conversion of Thomas Walsh. More than once he was protected in a similar

¹ *Life* by Mrs. Richard Smith (1844).

fashion, e.g. at Waterford. He was a strikingly handsome man, and the English soldiers would not allow so favourable a specimen of their country to be damaged. As full of faith as he was empty of fear, as modest as he was strong, known even amongst Methodist preachers as 'singularly benevolent,' he was equally at home in pioneer work, in the care of town Societies, and in roving from hamlet to hamlet talking to individuals, or addressing promiscuous audiences large or small. He served Ireland for more than thirty years. He died at Stockport in 1783, having spent his last evening on earth recounting the marvellous deliverances God had wrought for him. John Johnson (*e.m.* 1755) owed his conversion to Whitefield. He came to Ireland in 1750, and remained for about a quarter of a century. He is described as 'a plain preacher.' For a long period he was 'General Superintendent of the Irish Connexion.' He died in 1803. Probably no man had accomplished more than he towards the consolidation of Irish Methodism.

Edward Smyth was never, strictly speaking, a Methodist, but he was, for a while, associated intimately with Wesley, and exercised an appreciable influence on the development of Irish Methodism. The opposition of the clergy, and the notoriously evil lives of many of them, caused Smyth to desire the formal separation of Methodism from the Estab-

lished Church. He urged this course on Wesley vehemently, and even commenced a sort of agitation in its favour amongst preachers and people. Wesley deemed the matter of such importance that he called an extra Conference (1778) to discuss it. The decision was unanimously in the negative.

We have seen that James Creighton became attached to English Methodism (vol. i. p. 114). In 1773 he was curate of Swanlinbar. Planning a sermon against the Methodists, his spirit of fair play induced him to write to Wesley himself for information. Wesley answered his inquiries, and sent him a copy of the *Appeal*. Careful reading convinced him that Wesley's teaching accorded with the Scriptures. About the same time his brother Robert, a layman, and his two sisters 'joined Mr. Wesley,' James Creighton 'opposed' them 'much.' Gradually his opposition dwindled. He commenced to preach evangelical doctrine in his own parish. By 1779 he had associated himself openly with the 'Swaddlers,' travelled from place to place administering the sacraments in their chapels, and preaching indoors and out of doors. The prospect of promotion was offered him if he would leave the Methodists, but he put it firmly aside. On Wesley's express invitation he resigned his curacy and went to London (1785).

Thomas Jones will always be remembered for his courageous conduct during the Cork riots (1749).

It was at his house that Charles Wesley found refuge. From the same place all the preachers then in Ireland marched to the court-house when indicted as rogues and vagabonds, to listen to a severe rebuke of the prosecutors and an ample apology to themselves. When the preaching-room was wrecked, Jones escaped barely with his life. Mainly through him the first chapel in Cork was built: ‘Honest Thomas Jones’ Wesley called him. He died during an epidemic in 1762. Philip Guier was a German schoolmaster at Ballingarrane, in the Palatinate. He heard Thomas Williams¹ in 1749, and at once declared himself a Methodist. He was received formally as a preacher, but never actually itinerated. He was the earliest teacher of Philip Embury and probably of Barbara Ruckle (Mrs. Heck). He lived till 1778, exercising a kind of patriarchate over the Methodism of the Palatinate. Other early supporters of the cause were William Lunell, the Dublin banker, whose Calvinistic opinions led him to separate from Wesley in 1752; and Samuel Simpson of Antrim, a magistrate, whose entire family joined the Society. Wesley classed Jones, Lunell, and Simpson together as instances of financial liberality exceeding anything he had ever met. Alexander Knox, father of a more celebrated

¹ Thomas Williams was the first Methodist preacher to visit Ireland (1747). For some years his work was blessed greatly, and he faced persecution courageously. A certain ‘unsteadiness’ caused his retirement from the itinerancy.

but not more worthy son, was brought into connection with Methodism through reading a tract narrating a remarkable conversion. His wife had attached herself to the Society a little earlier. Wesley came to Londonderry in 1765, and stood uncertain where to go. Without knowing who he was, Knox invited him to his house. Thus began a somewhat intimate friendship. He died in 1770, having rendered inestimable service to the cause he had espoused. His widow survived him many years, and held a prominent position in the Londonderry Society. Of the memorable women Mrs. Slacke, of Annadale, may serve as a specimen. Staying in the house of a friend in Dublin, she overheard three journeymen praying. She went with them to Whitefriar Street, and accepted the gospel. She prevailed on her husband to invite Creighton to his house. The host was won to Christ and to Methodism. Mrs. Slacke's whole life was devoted to religion and benevolence. Her work was singularly modest and singularly blessed. The story of Bartley Campbell deserves an entire chapter, but can only be sketched briefly. After a careless and rather disreputable life, he fell into trouble about his soul. A Romanist, he consulted a priest, who first advised sleep, and then threatened a horse-whipping. A pilgrimage to Lough Derg, the waters of which were held to wash away all sin, had no effect on his sense of guilt. One market day at

Glaslough he noticed Henry Moore standing uncertain where to turn, as Wesley had done at Londonderry. Bartley guessed who he was, and poured out to him his sorrow and despair. The burden rolled away, and Bartley started to tell his Romanist brethren how he had been saved. He told his story to priest and people. He addressed the crowds who were leaving mass. Once he knocked down a priest who interrupted him, and the Catholics naturally drove him from the place. He was more troubled about his loss of temper than about his personal danger. He sought out Moore, and was taught to come to God for pardon as at first he came. ‘The Lough Derg Pilgrim,’ as he was called, ranged over Ireland, now alone, now with Graham or Ouseley, proclaiming absolution through Jesus Christ. A peasant himself, he obtained rare influence over the peasantry. No man could manage an Irish crowd better than he.

II. From the Death of Wesley to the Disruption

For the year of his decease Wesley had appointed no delegate to preside at the Irish Conference. The Deed of Declaration contained no provision for this state of affairs. Regularly the Irish Conference was held before the English, so no appeal could be made to the Legal Hundred. The preachers duly assembled for their Conference. Coke, who had

been Wesley's usual delegate, was present against the advice of his friends and his own inclination, but with that strong faithfulness to duty which invariably characterized him. Obviously the Conference could not be held. The preachers present formed themselves into a committee, and elected John Crook¹ chairman. They were unwilling that Coke should preside for similar, though even stronger, reasons to those that influenced the English Conference a few weeks later. The committee discharged all the business of the Conference, but submitted everything except the stations, to the confirmation of England.

The English Conference confirmed all the acts of the Irish convention, appointed Coke its delegate in Ireland, divided the country into six Districts, gave power to the District Committees to settle all matters between Conferences, arranged for an Irish Stationing Committee, and placed the claims of Ireland on the Yearly Collection second only to those of Scotland. That President Thompson was an Irishman, well acquainted with the condition of Irish Methodism, greatly facilitated the settlement.

¹ John Crook was the son of a Lancashire physician who had spent his substance in riotous living. John enlisted. In 1770 he fell under Methodist influences at Limerick. His itinerancy began five years later. He was a member of the original Hundred. His ministry was described in the sentences, 'the hand of the Lord was with him, and many believed and turned to the Lord.' He early gained a reputation for judiciousness. Wesley consulted him to such an extent that by 1785 malcontents spoke and wrote of 'Messrs. Wesley and Crook.'

Shortly before Wesley's death Charles Graham had begun to preach in Erse, and thus to appeal directly to the Romanist peasantry. The suggestion had come from Coke: Graham declared that he had never even thought of it. He could talk Erse fluently, but doubted if he could employ it for public speaking. He tried, and found no difficulty at all. Everywhere huge crowds gathered to listen to this new thing—the proclamation of the gospel in their own tongue. The priests were furious, and much rioting ensued, in which the Episcopalians joined hands with the Papists. But everywhere the Word of Life penetrated some hearts.

Graham had attached himself to Methodism in 1770, moved thereto by the stern rebuke by a local preacher of excesses at a Protestant wake. His zeal was lessened at first by Calvinistic associations, and by unfortunate local dissensions for a year or two. However, 'The apostle of Kerry,' as he grew to be called, showed himself a fervent evangelist. He was subjected to no little danger. Once a man met him on a lonely road and struck him violently on the cheek. He calmly turned the other also. Again the man struck him. 'It will be a mercy if you can lift that arm this day week,' said Graham. On that day week the man was buried. For a long time not only Graham but the Methodists generally were protected by the great fear that fell upon the whole neighbourhood.

Graham did not enter the regular ministry till 1790, when he was sent as missionary to Kerry, a county which hitherto Methodism had not touched. His fiery zeal carried his message all over his wide circuit.

From the Conference of 1792 came the first of the Irish Addresses to the British Conference. It asked for the appointment of Coke as delegate, and that he should be allowed to visit the Societies throughout Ireland and administer the Sacraments. Neither request could be granted, and Alexander Mather was appointed the next President. To another demand no formal answer was returned, though it was conceded by implication, namely, that all acts of the Irish Conference, signed by the delegate and secretary, should be valid without confirmation by the British Conference. It was decided that the Sacrament should not be administered 'under any condition whatsoever' in the Societies for the next year, i.e., one assumes, save by Dr. Coke (or an Episcopalian clergyman). In 1793 Crook presided as Mather's substitute; the English Conference this year acceded to the request about Dr. Coke. By the Conference of 1794 it was ordered that every effort should be made to attach Sunday schools to the chapels, and the preachers instructed to devote more attention to children.

The year 1795 may be regarded roughly as the beginning of the Irish rebellion. The Methodists

were conspicuous for their resolute loyalty, and suffered severely in consequence. Individuals were assaulted, rioters interrupted open-air services; nor were the worshippers safe in their chapels. The rebels feared the influence of Methodism over the peasantry. In their turn the Methodists were not always content to endure. Occasionally they opposed force to force. At Grogey, for example, a man armed with a brace of loaded pistols sat in front of the pulpit, and the preacher had behind him a heavy whip. Rioters carrying heavy sticks swarmed into the preaching-room, but retreated in hot haste before the levelled pistols. At Drumalure a regular battle was fought, several persons were killed, and the assailants driven off. In the midst of such disturbances the Conference quietly discussed the establishment of a Book-room, and the necessity of Sabbath observance. At the Conference of 1796 it was noted that not a single English preacher was stationed in Ireland, whilst some of the most notable of the Irish converts—Thompson, Moore, Clarke, Walter Griffith, James M'Donald, for instance—were labouring in England. It was proposed to establish a regular interchange of preachers between the two countries, but the scheme fell through, England retaining its Irish contingent without repayment. The Plan of Pacification was rejected as unnecessary in Ireland, there being little demand for the administration of the Sacraments by the preachers.

Certainly the Conference chose the lesser of two evils. The decision had unfortunate consequences ; but the more prominent laity were almost unanimous in their determination to retain professed membership in the Established Church. And in Ireland the difficulty of obtaining the services of episcopally ordained clergymen did not exist.

The culmination of the Irish rebellion was in 1798. The fury of the rebels against the Methodists grew hotter and hotter. And no wonder ! It was a class leader that, observing suspicious gatherings of armed men, gave the alarm to Dublin Castle on the night before the outbreak. Methodists were markedly numerous in the yeomanry ; in more than one place the Methodists volunteered *en masse*, and were formed into a separate command. The conflict was rather between Papist and Protestant than between loyalist and rebel. The Romish priests frequently marched with the insurgents and encouraged their most savage atrocities. During the rebellion and the disturbances preparatory to and consequent upon it, Dr. Coke and Adam Averell travelled throughout the island, strengthening the Societies, confirming the members in their faith and their loyalty, or endeavouring to repair the mischief that had been wrought. Very few Methodists had been persuaded or terrified into joining the insurgents, but many had been slain or had died of starvation and hardship, the homes of many had been harried, Societies had

been scattered, and the chapels wrecked. The Conference of 1798 sent a pathetic yet dignified address to the British Conference, describing not so much the sufferings of their own people as the general condition of the country. The British Conference resolved that the necessities of Ireland should be met before any other claims on the Contingent Fund could be considered. The Irish Conference met in Dublin. Assemblies of its nature were prohibited strictly by the Government, but a special exception was made in its case. It was allowed to meet 'without even a sentinel at the door.' Alexander Knox, junior, was Lord Castlereagh's private secretary; Dr. Coke was known to men in high authority; but the unique favour was owing rather to the character of Methodism than to personal influence. This Conference sanctioned an act of discipline that resulted in the formation of the Methodist New Connexion in Ireland. Thirty-two of the Society at Lisburn were expelled for demanding concessions similar to, but much less than, those asked for by Kilham. Some two hundred members followed them. They were godly men, they seceded quietly, chose an accepted candidate for the itinerancy as their minister, and, after a brief interval, affiliated themselves to the New Connexion.

The next Conference appointed three missionaries to the Erse-speaking population and Roman Catholics generally: James M'Quigg, Charles

Graham, and Gideon Ouseley. M'Quigg had entered the ministry in 1789. To this day he is recognized as a great Erse scholar. He was a fervent and fearless evangelist. His missionary work was accomplished chiefly in the south of Ireland. When 'the learned Dr. Hales' attacked Methodism, M'Quigg challenged him to a public debate. Rashly Dr. Hales accepted the challenge, and was driven ignominiously from the field. M'Quigg continued in the ministry till 1815, and had risen to a foremost place amongst his brethren. Then he was expelled from the ministry for alleged immorality. The accusation seemed proved to the hilt, despite his emphatic denial. The Bible Society employed him to translate the Bible into Erse. The rest of his life was passed in translation and revision, and in unostentatious work for Christ. After some years, on the confession of the principal witness against him, it was demonstrated conclusively that the accusation was utterly groundless. Before he could be restored to the ministry, he died. It is a lasting pity that his name could not be included in the list of 'ministers who have died in the work.'

The manner of Ouseley's appointment was thoroughly *Wesleyan*. He had not been a candidate for the ministry. He was not even consulted. The Conference simply called him out and sent him where it pleased, and he obeyed without hesitation or murmur. Gideon Ouseley belonged, as we have

seen, to a family of distinction and wealth (vol. i. p. 220). He was born at Dunmore in 1762. Though the eldest son, he was intended for the Church, and received an education suitable for that career. His earliest recollections tell of powerful spiritual influences. Deeply convinced of sin, he could find no one to instruct him. A period of wild life ensued. The loss of his right eye through an accident in one of his mad frolics disposed him to seriousness, but there was no man to guide him. He was twenty-nine years old when a detachment of dragoons arrived at Dunmore, among whom were Quartermaster Robinet and several Methodists. They hired the one available room in Dunmore, though it was in a public-house, and held not only class-meetings and prayer-meetings, but preaching-services. Two years before Ouseley had come into brief contact with Methodism, but seems to have misunderstood it altogether. He went, however, to the services, and heard David Gordon, one of the itinerants, but obtained no peace. One Sunday morning, a week or two later, as he knelt in his own house, his spirit learnt to rejoice in God his Saviour. Shortly afterwards there came upon him a baptism of power, the account of which reads like Arthur's *Tongue of Fire* translated into actual experience.

Declare the message of salvation he must, yet he hesitated, desiring some sort of preparatory training. The Lord had given him one convert—his own wife ;

but though the Word burned in his bones, he scarcely dared to utter it. One day, as he was meditating and praying in the parish burial-ground, a largely attended funeral interrupted him. As soon as the service was over, he related his own experience to the crowd. They listened respectfully; he was the squire's son, well known to them, and a prime favourite. The die was cast, and from that time he preached wherever and whenever he could. In vain the priest warned his flock against the dangerous heretic; equally futile were the angry remonstrances of the Episcopal clergyman. The latter delivered a violent philippic against the Methodists from the pulpit of his church. When he had finished, Ouseley rose in his pew, and with gentle respect exposed the false doctrine. 'If you were not John Ouseley's son, I would do as the law empowers me—fine and confine you, sir,' was the reply. He was 'John Ouseley's son,' and no one ventured to interfere with him, even when he travelled from place to place, preaching in streets and graveyards, nor when he started a class-meeting in his own house. During his frequent absences the class was met by Mrs. Ouseley.

He would face the fiercest mob; he would talk winsomely to a casually collected crowd; he would kneel beside a Romish priest and translate his Latin, with the comment, 'Listen to that.' His labours and his success were alike 'prodigious.'

Even priests themselves believed. For nine years he rode all over the country, preaching the Word, by preference, under the open sky. I have written 'preaching,' but it is doubtful whether Ouseley preached a single sermon in his long life. He had but two topics,—the disease and the remedy. His addresses were all *ex tempore*, composed, so far as they were composed at all, *pro re nata*. When the unrest precedent to the rebellion rendered missionary tours impracticable, he retired to Sligo and set up a school, which was attended numerously, wherein himself and his wife taught. But he could not refrain altogether from preaching; night after night he addressed assemblies in the market-place, and not infrequently he made short journeys around the neighbourhood. His hardest task came with the actual outbreak. It was laid upon him to meet the armed rioters, to remonstrate with them on their folly, to declare to them the gospel. He was well aware that he took his life in his hand. Though he had a reputation for reckless bravery, he could not say with Bishop Patterson that the word fear had no intelligible meaning for him; he rather resembled Bishop Selwyn, in whom devotion and the sense of duty overcame natural timidity. Yet, face to face with the rebels, neither the hand that controlled a restive horse nor the one that held an open Bible showed the faintest tremor.

Such was the man that the Conference summoned

to its aid. Implicit obedience was not rendered without cost. Ouseley had known no human master, no confinement to a limited field. He had gone where he liked, and done as he liked. But he bent his neck to the yoke, turned his face whither another directed him, 'nor cast one longing, lingering look behind.'

The Irish missions were started on the initiative and through the persistence of Dr. Coke. These justified themselves immediately. The number of missionaries was increased year by year; their reports were always thankworthy, often exciting, sometimes romantic.

The year 1801 was marked by one of the periodical famines. Methodists impoverished themselves in their efforts to relieve distress, and thereby obtained an influence for their Church which was fruitful of result. At the Conference the increase of membership was reported as nearly five thousand, 'revivals' having occurred in various places. Nevertheless a serious financial crisis faced the Conference owing to the famine, and the inability of England to give its usual contribution from the Contingent Fund. It was met by heroic generosity on the part of the Irish preachers, and by a levy of one shilling per member on the people. A Book-room was established (1802), but it was long before it did sufficient business to render any effective financial help. The Conference of 1802 declared 'that it is

contrary both to Scripture and prudence that women should preach or exhort in public,’ and ordered that tickets should not be given to women who disregarded the resolution.

In 1804 James M’Mullen was sent to Gibraltar; John Remington to Newfoundland; Joseph Morrison to the West Indies. Ouseley began his provision and lavish distribution of literature addressed to the Romanists, and the Female Orphan School in Dublin was founded through a bequest of Solomon Walker, who had been a prominent Methodist for thirty years. A queer resolution inflicted a fine of 6*d.* on members absent when the roll was called; of 2*s.* 6*d.* for writing any letter during Conference except on Conference business; of 2*1s.* for bringing a wife to the Conference town ‘unless in case of absolute necessity.’ The next Conference ordered every preacher to buy a postage-stamp whenever he bought a new hat, ‘in order to discourage smuggling.’ Eight ‘General Missionaries’ were appointed, and it was stated that several clergymen and Roman Catholic priests had welcomed the missionaries, and even afforded them active assistance. Superintendents were instructed to establish Sunday schools at every preaching-place, if possible. In 1809 the Hibernian Sunday School Society was established, chiefly through the efforts of Adam Averell and Thomas Parnell, granduncle of the Nationalist leader. Collections were made for

'Foreign Missions,' a sufficient amount being raised to relieve Coke of his expenditure on Irish Missions. In 1811 severe financial pressure was lessened by a levy of £4 on each preacher. Hearing of this, Joseph Butterworth hastened to Dublin, and inquired carefully into the pecuniary needs of Irish Methodism. He gave and begged in England sufficient money to remove the strain, and arranged for annual subscriptions in support of the Irish work. The Conference decided that no new chapels should be built without its consent, but pews might be erected in the galleries which hitherto had held free benches. The legislation of 1812 gave to the laity rights which their English brethren had enjoyed for long. Circuit stewards, who must be changed every two years, could attend the District Meeting when financial business was transacted; accused members must be put on trial before the leaders' meeting; proper accounts must be kept of the Connexional Funds. It was requested that the Irish representatives in the Legal Hundred should be increased to ten. The British Conference agreed to a gradual increase to that number. Dr. Coke asked for volunteers for India. Instantly Ouseley offered himself, but his brethren would not hear of his removal from Ireland. Lynch and Erskine then offered themselves. Auxiliary Missionary Societies were directed to be formed in all circuits.

Walter Griffith presided over the Conference of

1815. He had been President of the English Conference in 1813. Won for Methodism through Pilmoor in 1780, he entered the ministry four years later. He early acquired note for his zeal, independence, and prudence. Through him Adam Averell was led to join Methodism. He was Secretary to the Conference of 1793. A year later he was stationed in England. He died in 1825. In 1816 it was resolved that every second election to the Hundred should be by nomination. The Methodist Benevolent Society was formed, which aimed not only to provide food in times of dearth, but to labour continuously for the relief of distress. The following year the Hibernian Methodist Missionary Society was organized. In 1818 Ouseley visited England, 'offering the people what they did not like to receive, and asking them for what they did not like to part with,' i.e. offering salvation and begging money to avert the financial ruin that was threatening Irish Methodism. One memorable result of this tour was the conversion of Thomas Collins. It would be easy to fill a volume with racy narratives of Graham's fiery zeal; of Ouseley's quick, genial wit and marvellous aptitude for buying up every opportunity; of Averell's plodding, persistent visitation of the Societies, and his untiring methodical evangelism; of persecutions borne with martyrs' patience and faith; of strange deliverances; of remarkable conversions; of over-

whelming outpourings of the Spirit; of persevering toil and steady progress.

Turn now to the laity. At the beginning of this period we meet Thomas Shillington. He had been a Methodist for two years, a class-leader for almost the same length of time. He had married a sister of Adam Averell, and had settled at Drumcree. He opened his house for preaching, and gathered a class. He began to preach in 1793, reluctantly at first, but soon he warmed to his work, and would turn, if opportunity served, from the midst of business to address a promiscuous audience. In 1799 he removed to Portadown, and rapidly rose to be one of the foremost laymen of his Church. His wealth increased, and he did not spare it in Christ's cause. He had the great joy of seeing all his children walking in the truth. He died in 1830. Matthew Simpson emigrated to the United States in 1793. His eldest son, Matthew, became eminent as a scholar, a senator, and a judge. His second son was the father of Bishop Simpson. His daughter, Hannah, was the mother of General Grant. James Magorian earned for himself a good degree by his resistance to unusually violent persecution. A member of the order of the Holy Scapular, he heard James Bell at an open-air service. The Word struck home. He renounced Popery and joined a class. Cajoled and then cursed by priest and bishop, he remained steadfast. Insults and annoyances were

showered on him vainly. Threats were succeeded by blows: he was unmoved. A gang armed with blackthorns beat him to the verge of death; he recovered, and prayed for his persecutors. At length his relatives resolved on his murder; they placed a rope round his neck, dragged him to a tree, and commenced to pull him from the ground. He prayed calmly. Ere the rope could be tied, a sudden alarm caused the assassins to let go their hold and take to flight. Magorian lived for many years, and was made eminently useful. William Feckman is said to have been 'one of the most successful lay evangelists Irish Methodism has produced.' He was born in 1780. His early life was passed in pinching poverty. Unexpectedly his widowed mother inherited a property producing £1,000 a year, and soon afterwards died, leaving the estate in William's uncontrolled possession. He dissipated it in riotous living. In his utter destitution the Methodists of Enniscorthy befriended him. Captain Hawtrey, a Methodist soldier, and Andrew Taylor were holding services in the town. Feckman was taken to them; after prolonged agony of soul he obtained conscious forgiveness. He felt called to declare his experience, and travelled from farmstead to farmstead for this purpose. Four years later (1817) he gave himself wholly to evangelism, 'trusting in the Lord for his support.' Crowds listened to him, and many persons were the saved

of the Lord. He laboured chiefly, though by no means exclusively, in the neighbourhood of Cork. 'It is no exaggeration to assert that there was not a town, village, hamlet, or Protestant farmstead in that district or country where his name was not a household word. Hundreds were converted through his instrumentality, and thousands benefited by his ministry.' With great difficulty could he be persuaded to preach in any important chapel, but no hovel was too humble for him to conduct a service in. He lived to a good old age, working to the last.

Of all the women of Irish Methodism the most widely known—though not for her Methodism—is the Mary Tighe on whom Moore's touching elegy, 'I saw thy form in youthful prime,' was written. She was the daughter of Theodosia Blatchford, of Dublin, a philanthropist who devoted the major part of her time and energy and wealth to the education and establishment in life of poor girls, and to the care of female servants out of a situation. Mary, her only daughter, became the wife of Henry Tighe, M.P. Her allegorical poem, *Psyche*, still has a place in literature. Nine years of intense suffering, increased by philosophic doubt, terminated on a dying-bed made 'soft as downy pillows are.' Mary Tighe's mother was a Methodist. She delighted to entertain the preachers in a style whereof the luxury and state rendered some of them extremely uncom-

fortable. But the bulk of her vast fortune was spent in charity.

Another member of the aristocracy who joined the Society was Mrs. Martin, who belonged to a family that had owned almost all Galway, and estates beyond it. She was introduced to Methodism by William Cornwall (*c.m.* 1814), whom she met accidentally in a cottage, and invited to visit a dying girl. She joined a class, invited the preacher to her house, and greatly helped Methodism in her neighbourhood. Her daughter, Georgina, accompanied her. The father was anxious that she, a girl of unusual beauty, should shine in society. On her expressing 'a scruple about it,' he promised never to mention the subject to her again, and kept his word. Mrs. Martin was retiring, somewhat shy, but her life witnessed for Christ as well as words could have done.¹

Before considering the troubles connected with the administration of the Lord's Supper, it is necessary to sketch the character and career of a man whose services to Irish Methodism are scarcely, if at all, second to those of Coke or Ouseley. Adam Averell was a member of a family several of whom had gained distinction in Church and State. He

¹ The 'Old Galway' papers in *Blackwood's Magazine*, 1906-8, give the annals of the Martins. A more turbulent, wastrel family Ireland never produced. The *Blackwood* papers describe, *con amore*, numerous more or less disreputable characters, but they have not a solitary syllable to say about the saint.

took his degree at Trinity College, Dublin, in 1777. That year he met John Wesley, and sat in the pulpit while Wesley preached. The service, however, made little impression on him. For nine years he took no further notice of Methodism. He was living at Athlone in 1786 when the curate besought him to preach a sermon exposing the errors of Methodism. His social position would give weight to his words. Still only a deacon ecclesiastically, he was the principal civil magistrate of the town. With the sturdy honesty that was one of his chief characteristics, he set himself to study Methodism. He put a series of written questions to Walter Griffith, then stationed at Athlone; he read Wesley's *Appeals*; he talked freely with Griffith. The consequence was a complete acceptance of Methodist doctrine. He showed a general friendliness towards Methodism, but had no thought of attaching himself to it. A visit to his relatives, the Shillingtons, in 1792, determined him to throw in his lot with the Society. He started a class-meeting in his own house, which grew so rapidly that it had to be split into three, and to meet in different places. Nearly all the members were new converts gathered by Averell himself. Some months elapsed before he ventured to preach in a Methodist meeting-house. A year later he started on an extensive evangelistic tour, preaching in churches and chapels indifferently. He began to preach out of doors. For part of his

tour he was accompanied by Christopher Tidd, magistrate and local preacher. Other tours followed, and everywhere souls were won. Often no building could contain the crowds that flocked to hear the zealous clergyman. Nor did he neglect his own neighbourhood. When he began his evangelism there were not sixteen Protestants in the whole parish (Tentower); by 1796 there were forty on his own estate alone. In the last-mentioned year Coke and Averell met, and together visited numerous Societies, administering Holy Communion. Together they attended Conference, when Averell was admitted into full connexion, his orders serving instead of probation.

From that time Averell was wholly and solely a Methodist preacher. It is unnecessary — indeed impossible — to follow his subsequent indefatigable labours in any detail. Now we find him visiting the Societies and administering, or assisting to administer, the Sacraments; now breaking up fresh ground, and facing angry mobs; and now in some circuit, doing the work of an ordinary itinerant. A rough estimate of his toil may be formed from the fact that he occupies a greater space in Mr. Crookshank's pages than any two other preachers. Stories of his devotion and success rival those told of Smith or Graham or Ouseley. Blessed with ample private means, he refused all remuneration, bore his own expenses, contributed largely to chapel buildings, and

opened his purse freely to the wants of preachers on poor stations. He presided over three Irish Conferences. He had no great gifts as a preacher or for affairs ; he was by no means a profound scholar or a deep thinker ; he evinced little of the Celtic fire or humour ; yet he accomplished a marvellous work. He was diligent in his Master's business ; he was willing to be anything or nothing so that he might be useful ; he shrank from no task, dangerous, irksome, or humble. Whatsoever his hand found to do, that he did, and with all his might. He seemed destitute of all ambition, except to fulfil his office, and then to win and close his race. The crowds that gathered to hear him were influenced by his intense earnestness and perfect simplicity. If ever a man's eye was single, it was Adam Averell's.

The rejection of the Plan of Pacification led to little appreciable disturbance. The Societies generally accepted the decision of the Conference. Three preachers administered the Lord's Supper, and were put back on trial for doing so. The Conference of 1803 forbade the preachers to 'perform the office of Baptism on any account,' that of 1805 exhorted 'all our people to be constant in attending the Church and Sacrament.' Nevertheless the desire of the people to receive the Sacrament at the hands of their own ministers spread and deepened. The death of Dr. Coke not only increased this feeling, but raised serious difficulties in providing for clerical

administration. To the Conference of 1814, Averell in the chair, came petitions from numerous circuits asking for the administration of the Sacraments by the preachers. Before the vote was taken some time was passed in earnest prayer. By a majority of ten the Conference decided to grant the petitions, and 'that from henceforth we will administer the ordinances of the gospel to such of our Societies as require them.' The next morning, however, the defeated minority proposed the suspension of the resolution for a year. In the interests of peace this was agreed to. The spirit of the majority was admirable, but as a piece of practical statesmanship the concession can hardly be regarded as other than a blunder. It ensured a year's agitation. There appears good ground for believing that the large majority of the Societies would have accepted the original resolution peaceably, if it had been hedged about with precautions. Averell strongly disapproved, but he seemed willing to consent, under protest, to a rigidly and narrowly limited administration.

The Conference of 1815 was deluged with petitions and remonstrances from both sides. It resolved against administration, but gave Averell a commission to administer when requested. Averell was only in deacon's orders, and had no more canonical right to administer than the veriest layman.

Between this Conference and that of the following year the disturbance had become so serious that it was plain a definite decision must be taken. Some preachers had given the Communion in order to avoid immediate secessions; others had acted similarly, more or less on their own initiative. Due discipline was meted out, the penalty varying inversely as the pressure upon the delinquents. A committee was appointed to consider the question of the Sacraments. When their report was brought in, before it could be read, Matthew Tobias, a staunch opponent of change, addressed an appeal, earnest to tears, to the brethren to accept the decision of the majority on whichever side the individual vote was cast. A scene of indescribable excitement ensued, the Conference rising to its feet, and exclaiming, as with a single voice, 'We will stand or fall together!' Administration was granted; sixty-two votes being given for it, twenty-six against. But the permission was guarded strictly. The consent of the Conference must be obtained for each separate place; two-thirds of the leaders and stewards of the circuit concerned must ask that consent before it could be accorded; and two-thirds of the officers and trustees of a chapel agree before the Sacraments could be administered therein; the Communion must never be held on the same day as in the parish church; preachers who had administered must not be stationed in circuits that objected to

administration; no preacher must write or speak publicly on the controversy. The secretary, Samuel Wood, was instructed to send an affectionate address to the Societies, explaining the action of the Conference, and the reasons for it. The decision pained Averell severely. 'I cannot leave these men,' he exclaimed, weeping, 'for I know not where to find any like them.'

Disastrous as were the consequences of the decision of the Conference, there can be no doubt that refusal would have been more disastrous still. A much larger secession would have ensued than actually occurred. Some of the dissentients called a Conference at Clones, and began to send out preachers. Others strove strenuously to induce the Conference to reconsider its decision, and for this purpose a large and influential convention assembled in Dublin. In support of the Conference a notable convention was held at Dungannon, and a permanent committee was appointed to assist the Conference in the legal battle it was compelled to fight. The trustees of several preaching-houses refused to admit the Conference preachers, acting upon the opinion of the Attorney-General that in so doing they were not only within their legal rights but were simply discharging their legal obligations. By common consent the Londonderry Chapel was chosen as a test case. The cause was tried before the Master of the Rolls, the most eminent members of the Irish

Bar appearing in it. The judgement was decisively in favour of the Conference. The reasons assigned sound those of common sense rather than law: Wesley had ordained presbyters; these and others had administered the Sacraments in England and elsewhere. Trustees must be assumed to have known this when they accepted the office, and to have agreed to it. Many of the deeds were so drawn as to declare no valid trust; in most of these instances the property could not be recovered. A decrease of 7,511 members was reported in 1817. The Dublin officials and others presented a memorial suggesting that a few preachers should receive Episcopal or Presbyterian ordination, and administer the Sacraments to those Methodists who desired it, and demanding the repeal of the permission of the previous year. They laid down other conditions, however, which the Conference was not even able to grant. Arthur Keene, who had been the Dublin steward for thirty-four years, had presided at the formation of the Hibernian Missionary Society, and was, at the time, probably the most prominent and influential Methodist layman in Ireland, resigned his membership. Averell had taken no public part in the agitation. Keene applied to him to form new United Societies 'on the old plan.' Averell thought this a necessity unless the Conference would restore the seceders on their own terms. And now he fell into his one serious error in the whole lament-

able business. He addressed a circular to all the preachers asking for help in the re-establishment of 'original Methodism,' promising *to keep the replies secret*. The promise certainly has a not quite honourable look; the circular itself he had a perfect right to issue. The circular, however, was not an invitation to join the proposed new body, but asked for little more than an expression of opinion by which Averell's own action might be guided.

A further decrease of 1,981 was reported at the Conference of 1818, due partly, however, to an epidemic of typhus fever. Averell resigned his connexion with the Conference, and soon afterwards accepted the Presidency of the Primitive Wesleyans, as the body founded by himself and Keene was called. It is a striking testimony to the respect in which he was held that the Clones Conference, with about 7,000 members, the bulk of the seceders, at once allowed themselves to be absorbed by the much smaller body. Only two preachers, a supernumerary and a probationer, followed Averell. But Edward Addy, an evangelist of rare fervour and gifts, the chosen companion of Lorenzo Dow, became one of the Primitive Wesleyan preachers. By 1819 the agitation had died down, and the two denominations worked side by side almost amicably.

The loss to Wesleyan Methodism was not more serious in its quality than its quantity. The oldest and largest Societies suffered most. In Dublin

Wesleyan Methodism was brought to the verge of ruin—would have crossed it but for the tact and forbearance of the preachers stationed in the capital. Thanks in great measure to the influence of Ouseley, the missions were affected comparatively little. In most towns the proportion of office-bearers seceding was much larger than that of private members. The majority of the men of recognized social position seceded or sympathized with the seceders. For many years Wesleyan Methodism was crippled in its finances, and felt keenly the lack of laymen to fill the higher positions connexionally and locally. Throughout all the troubles of the disruption Thomas Shillington, despite his connexion with Averell, continued loyal to the Conference. He was the chairman of the Dungannon Committee, without which disaster would have been turned into rout.

III. 1820-1850

At the Conference of 1820 an increase of upwards of 1,200 members was reported; the previous year the increase was upwards of 3,500. But already emigration had begun seriously to affect the Societies. A Building and Chapel Fund was established on the suggestion of the Dungannon Committee. 'This marks an important stage in the development of Methodist organization, as the right was given for the first time to Quarterly Meetings

to nominate, and to District Meetings to elect, lay representatives as members of a Connexional Committee.'

The year 1822 was marked by a recrudescence of Whiteboyism and by famine. The Methodists suffered severely from both outrage and want. But the work of God did not cease; a large number of Papists were converted. A scheme for paying the present and preventing future debt was adopted. It was submitted to the Conference by a number of laymen, chiefly members of the Dungannon Committee. The Address to the British Conference paints a pathetic picture of persecution and poverty. A strong witness to Methodist loyalty was given by the Government. In districts proclaimed under the Insurrection Act, a Quarterly ticket exempted the holder from all disabilities. The British Conference of 1823 agreed to increase the number of missionaries from eleven to twenty-one, and to establish additional day-schools. Valentine Ward was sent to foster the latter enterprise. It proved eminently successful. 'The teachers were nearly all local preachers.' In 1824 the first Sunday School returns were presented to the Conference: schools, 138; scholars, 9,191. Hitherto the Conference had met only in Dublin; Cork and Belfast now became Conference towns. Charles Graham had died in April. For the greater part of his thirty-

four years' ministry he had been a missionary, and had been the means of untold good. Torrents of flaming eloquence, mingled with pathos, poured from his lips. He possessed an endowment of humour, but he employed it much less freely than did Ouseley his, for example. He bore down opposition by sheer force.

In 1826 Ouseley was compelled by illness to rest from his exhausting toil. He spent his enforced leisure in writing letters and pamphlets on the Papal controversy, which the priests were wise enough to leave unanswered. It is known, however, that several Romanists became Protestants after reading them. Financial difficulties were terminated for a while in 1828. Towards a debt of more than £8,000, Ireland raised £5,155; the British Conference guaranteed the payment of the remainder. Roman Catholic Emancipation (1829) was regarded by the Methodists as a very doubtful blessing, but no official pronouncement was uttered against it. Ouseley was particularly prominent in opposition, though no Methodist preacher had cultivated more friendly relations with the Romanists than he, and he was almost a *persona grata* amongst them. He urged, however, payment of the priests by the State, on condition that they accepted no remuneration whatever from their flocks. His idea was that the loyalty of the priesthood would be secured—and their laziness,

There is some evidence that the Government did not look altogether unfavourably on his proposals, but while the endowments might be given, no security could be taken for the observance of the other part of the covenant. The origin of the Irish Temperance movement is dated in this year; Matthew Tobias was one of its promoters, and Donegall Square Chapel, Belfast, the place of its first public meeting. The next year we catch an interesting glimpse of circuit finance. Belfast was one of the 'best' circuits in Ireland; the allowance to each preacher was thirteen shillings and sixpence a week; with their unexampled generosity the Quarterly Meeting added a weekly four and sixpence. Thomas Shillington passed to his rest. The most noteworthy event of 1831 was the establishment of six day schools by Adam Clarke; of these he assumed the entire responsibility as to both finance and management; he paid his last visit to Ireland in 1832. The ravages of one of the most awful seasons of cholera on record brought out many instances of courageous devotion on the part of both ministers and members; James Tobias—to name but one example—riding forty miles to visit Wexford, where death and poverty were doing their worst. He stayed three weeks in the town, and was indefatigable in his efforts to comfort and help. Conversions were numerous, and a Society was begun.

The following year Ouseley persuaded the English Missionary Committee to employ a number of Scripture readers in Ireland. For several years they laboured humbly and blessedly. Their places were supplied gradually by day-school masters. Dr. Clarke's schools had been transferred to the Conference. Dr. Hoole acted as inspector of all the Methodist schools. Large numbers of Roman Catholic children attended them, though every child was compelled to receive Methodist religious instruction. Dr. Hoole declared that he never heard an objection to this ; the priests either approved or contented themselves with silence. The Irish Conference took its share in the scheme for a Theological Institution in England, and transferred a legacy of £1,000 from itself to the British Conference on condition of free education being provided annually for four Irish students, and 'an additional number on payment of a reasonable annual charge.' The Cork and Bandon stewards (1835), with the approval of their Quarterly Meeting, dispatched a circular to their fellow stewards throughout the island, pointing out the inadequacy of the allowances to the preachers, and suggesting at least an increase of twenty-five per cent. It was acted on very generally. An officer of the Royal Engineers stationed at Mullingar, who had joined the Methodists in North America twenty years earlier, and had become a local preacher, rendered some service to the Society. His wife was an earnest

Methodist. Their son accompanied his parents to the chapel, and there received good. The young man was the Captain Hedley Vicars of Crimean renown. It is strange that his Memoir gives not the slightest hint of his Methodist parentage or of his earliest impressions. The Warrenite agitation produced some temporary commotion in Dublin, but it died down without producing any visible permanent effect. It was decided in 1837 to ordain by imposition of hands ministers received into full connexion. Thus Ireland anticipated England in this matter.

Ireland entered enthusiastically into the Centenary celebrations (1839), and shared liberally in its spiritual and material benefits. The meetings throughout the country greatly stimulated the Societies, and the General Committee (London) decided that Ireland should receive £2,000 for its Chapel Fund, £6,000 for its missions, and £5,000 towards the building of a Centenary Chapel in Dublin, the lease of the Whitefriars Street premises having expired. Ireland itself raised £14,519 9s. 4d. It was agreed, too, to extend the New Auxiliary Fund to Ireland, the annual collection being made in the classes, and private subscriptions being solicited, as in Great Britain. At the Conference the representatives to the British Conference were increased from two to three—at which number they still stand. Daniel O'Connell chose the Centenary

year for unbridled invective against Methodism and untruthful aspersions against John Wesley. He was answered by Daniel Macafee in Letters, the biting force of which equalled O'Connell's own. A severe taste might desire more self-restraint, but of their eloquence and their polemic efficiency there can be no question. Ouseley continued his unremitting exertions till the April of this year. For a protracted period he was afflicted by a painful disease induced by toil, hardship, and exposure. He lost none of his brightness, humour, geniality; his diligence, if that were possible, increased. His last services were held at Mountmellick; at the evening service (a week-day) twenty persons professed conversion. There and then Ouseley admitted them to the Society, saying to each as he wrote the name, 'I write your name before God and the Lord Jesus Christ, who shall judge the dead at His appearing and His Kingdom'; and for each he prayed separately. The next morning he preached at the early service. He lingered for three or four weeks in great pain and great peace. On May 14 he said, 'I have no fear of death. The Spirit of God sustains me; God's Spirit is my support.' After that utterance speech failed him; in an hour or two he had entered into his rest. Mr. Crookshank calls him 'Ireland's greatest evangelist,' and 'one of the best sons of Erin that the green sod ever covered.' No words can tell what Ouseley accomplished for Ireland

and for Methodism. With pardonable hyperbole Stevens declares that for half a century the history of Irish Methodism is the life of Gideon Ouseley. Greatest as a home missionary, he possesses other claims to grateful remembrance: he wielded a ready and incisive pen; it was largely owing to his pacifying influence that the secessions at the Sacramental Disruption were not more numerous; no man ever made more generous or complete sacrifice of himself for the sake of his church than did Gideon Ouseley.

William Dawson visited Ireland in 1840, and found the Celts as susceptible to his eloquence as the Saxons. At the Conference William Stewart was elected Secretary; he continued in office for eight years. James Caughey arrived in Ireland in the latter part of 1841, and remained for more than a year. He was an Irishman by birth, and carried letters of introduction to some of the Dublin preachers. Out of courtesy he was invited to take a morning service in one of the smaller chapels. So manifest was the divine power over the congregation that continuous services were arranged. In less than a month one hundred and thirty persons accepted salvation. Thomas Waugh, at that time supreme—and worthily supreme—in Irish Methodism, inquired carefully into both methods and results, and then gave Caughey a recommendation which opened chapels to him wherever he chose to go. Be our

judgement what it may as to Caughey's later career, his work in Ireland fully merited the epithet 'glorious' which Mr. Crookshank attaches to it. Very many were added to the Lord. Often the times of refreshing lasted in places long after Caughey had left them. The year 1843 marked the rising tide of hostility to Methodism on the part of the Established Church. As we have seen, at an earlier period the Irish Church generally regarded Methodism with a kindly eye. It was not altogether rare for Methodist preachers to occupy parish pulpits. Naturally the attitude changed when Methodism assumed the status of a Church. The alteration was emphasized by the spread of Tractarianism, though the doctrines did not obtain any wide adhesion. The notion of apostolic succession attracted sufficient attention to render defence of Methodist orders necessary, and to raise other undesirable controversies.

A scheme for the provision of higher education under Methodist auspices was begun in 1844. It issued in the establishment of the Wesleyan Connexional School in Dublin, with Robinson Scott at its head.

The Conference of 1846 appointed Robert Huston and Anketell M. Henderson general missionaries. Since Ouseley's decease the missionaries had been appointed to definite spheres. Huston suggested the renewal of the movement. From his entrance

on the itinerancy in 1829 he had shown rare aptitude for Christian aggression. The new general missionaries scarcely took up the work of Ouseley and Graham; they filled rather the office of the modern Connexional Evangelist. Wherever they went, souls were added to the Lord. In the July of this year occurred the terrible and sudden potato-blight, which in a few months brought the larger part of the peasantry to starvation. There is no need to describe the famine of 1847, which rivalled on a smaller scale the horrors of the worst of Indian famines, nor the efforts of England to relieve the distress. British Methodism entrusted some £6,000 to the Irish preachers for distribution in the famine and fever-stricken districts. Nowhere were Methodist preachers and people backward in assisting either Governmental or local efforts to relieve the destitution and sickness. Emigration followed in the train of famine. At the Conference more than one thousand deaths of members were reported, and more than fifteen hundred emigrations. The general mission, despite its success, was discontinued for lack of funds. Two ministers had died from pestilence caught in their visitation of the famine-stricken: William Richey (*e.m.* 1815), 'a plain preacher,' noted for his humility, whose labours were avouched of God; and Fossey Tackaberry, cut down in the midst of a career almost as brilliant as it was eminently useful. In 1849-50 spent waves

of the Great Agitation broke on the shores of Erin, but produced only local and temporary disquiet, trying the patience and tact of some half-dozen ministers. What threatened to be the most serious disturbance was quelled by the firmness and gentleness of William Reilly, the acme of unyielding discipline in public, while he persuasively 'talked over' the disaffected in private. Matthew Lanktree (*e.m.* 1794) died in 1849. He did yeoman's service for Christ and the Church, and stood in the front rank of Methodist preachers. To the Methodist historian he is of peculiar interest and value, as his *Memoirs* (consisting largely of letters, journals, memoranda, &c.) form a most useful help to the history of half a century. In 1850 Walter Oke Croggon, to the great regret of the Irish Conference, completed his term as superintendent of missions and schools in Ireland. Samuel Young was appointed in his place.

At the Conference of 1850, 21,107 members were returned—decrease, 1,114; emigrations, 1,087; ministers, 157.

Decrease of membership is only too easy to account for. There were two Methodist denominations where there had been but one.¹ It was no longer possible, save in very exceptional instances, for adherents of other churches to be members of

¹ From this point of view the New Connexion is a negligible quantity. It was very small in both numbers and the ground it covered.

Society. The hostility of a portion of the Established Church told heavily.¹ O'Connell's Repeal agitation had hardened the division between Protestant and Romanist, and had roused bitter if not furious enmity on both sides. Protestants believed that the famine of 1846-7 had saved them from a worse calamity, a general insurrection of the Papists and the massacre of the Protestants. The Romanist hierarchy had obtained stronger control over their flock, and barred Methodism from access to them. Above all, the population of Ireland had diminished by nearly twenty-five per cent. Not only did a large number of Methodists emigrate, but the class most susceptible to Methodist influence was depleted. The character of the peasantry that remained deteriorated; it grew sullen, apathetic, despairing. The financial position of Methodism, never too secure, was weakened; though growth in the north and in the larger towns checked the loss to a surprising extent.

In the face of all these difficulties and discouragements Methodism struggled bravely and strenuously, losing heart only at rare moments, and recovering rapidly. One reads of new chapels, of fresh ground occupied, of rewarded labour, of blessed outpourings of the Spirit. Rightly or wrongly, however, the study of Irish Methodist history leaves an impression of too great dependence upon those times of refreshing,

¹ The Conference of 1847 laid strong stress on this.

too small cultivation by spade and mattock. Impulsiveness and depression seem to alternate. Nevertheless the fight was noble, the results most thankworthy. Gradually, too, there arose a body of prosperous, devoted, able laymen, of whom the Sinclairs, Thompsons, Shillingtons, Swintons, M'Connells, Walkers, Booths, M'Arthurs are merely samples. James Field died in 1849, having been a tower of strength to Methodism in the south of Ireland. Feckman's evangelistic zeal seemed only to grow with his years.

IV. 1851-1909

The year 1851 is noteworthy for the appointment of William Graham Campbell as general missionary, and for an address to the President (Dr. Beecham) expressing confidence in him, Dr. Bunting, and the Conference. The next year Robert Huston obtained from the Commander-in-chief the first public and formal acknowledgement of the right of Wesleyan Methodist soldiers to be paraded in their own place of worship. New missions were begun in Connaught, for which Gibson M'Millen volunteered. Ignorant of Erse on his appointment, he studied the language with such zeal that he could preach in it before many months had elapsed. The Circuit Aid and Extension Fund was begun in 1853; it has 'proved a most successful movement for the improvement of ministerial support

and the increase of the number of ministers.' In 1855 the Fund for the Increase of Wesleyan Agency in Ireland was inaugurated. A considerable portion of its income came from America. The year 1859 may be reckoned as the centre of the great Irish Revival which affected all Protestant denominations. Methodism was specially prominent in the work, and reaped no small share of the results.

Till 1861 the General Superintendent of the Irish Missions was appointed by the English Conference; in that year the Irish Conference assumed the direction, the Foreign Missionary Committee still contributing towards their support. Gibson M'Millen was elected Secretary. This year may be regarded as the central point of the effort to provide secondary education for Methodist children. By 1862 there were 30 intermediate schools with 1,497 scholars. The next year, 556 primary schools were reported to be attended by 79,000 scholars.

At the Conference of 1877 a scheme was brought into operation by which a Representative Conference of ministers and laymen in equal numbers was established for the conduct of all business not regarded as pastoral. Thus the Irish Conference was in this matter a year in advance of the British. A few years later the election of the Chairman of Districts was committed to the mixed body. The desire for lay representation had been expressed in private memorials as early as 1810.

Ireland had a special motive for the admission of laymen. A movement for union between the Wesleys and the Primitive Wesleyan Methodists had begun. In the latter body laymen sat in Conference with ministers on equal terms, and they were not prepared to relinquish the whole of their privileges. The Conference of 1869 marks the first definite steps towards union, when inquiries and negotiations were authorized. Two years before a self-appointed Committee had met in New York consisting of members of the Methodist Episcopal Church who had been Wesleys or Primitive Wesleys in Ireland, which strongly urged the amalgamation of the two Irish bodies. Difficulties with regard to the Lord's Supper and ministerial status had caused the Primitive Wesleys in 1871 to obtain an Act of Parliament enabling them to alter their constitution. It was not, however, till 1873 that a United Committee was instructed by the two Conferences to examine and report on the whole subject. Questions of principle were settled speedily; details of finance were not so easy to arrange.

An 'Address to the Methodist People of Ireland from the United Committees on Methodist Union' was issued in January 1875. It recommends a general appeal to all the Societies, and states distinctly that such Primitive Wesleys as desire it will be at liberty to receive the Lord's Supper at the parish church.

The two Conferences met together in 1878 under the joint presidency of Drs. W. B. Pope and John Ker, and the union was consummated. The next year it was legalized by Act of Parliament. Sixty ministers were received into full connexion with the Wesleyan Methodist Conference, and 6,960 members were recognized. Gradually the prefix 'Wesleyan' was dropped from the title, and the united body is now known as the Methodist Church.

The New Connexion transferred its work and plant to the Methodist Conference in 1904, on payment of £4,000 for the property involved. The union of the small number of Primitive Methodist Societies with the same Conference has been arranged.

The Thanksgiving Fund (1878) raised rather more than £20,000, of which nearly half was devoted to Home Missions. In 1885 the Union Guarantee Fund terminated, and an annual deficiency of £2,500 in funds connected with ministerial support required to be met. Ireland, indeed, was engaged constantly in a struggle with financial difficulties, faced with indomitable resolution and much generosity. As early as 1870 an Orphan Society was founded for the relief of destitute orphan children of Methodist parentage.

The Representative Conference of 1886, 'by a majority of more than six to one,' while disclaiming 'all political partizanship,' protested against 'the passing of any measure which could establish an

independent Legislature and Executive Government for Ireland, or in any way impair the supremacy of the Imperial Parliament.'

The Belfast College was opened in 1868. Great as was the service rendered (since 1845) by the Connexional School in Dublin, it was felt that Methodism was not taking her proper share in the higher education of the country, and that Ireland should make its own provision for training candidates for its ministry. Only four students could be maintained at the English Institution at one time, and the arrangement had serious inconveniences. Largely through the liberality and energy of the M'Arthur brothers, the College was erected which was at once a Theological Institution and a High School for boys, ministers' sons being accorded financial and other privileges. Subsequently the M'Arthur Hall was founded, specially on behalf of ministers' daughters, but also in the general interests of female education. The College was brought into close connexion with the Queen's University, and Dr. Robinson Scott, the Principal and Theological Tutor of the Methodist College (1868-80), was a member of the University Senate. The incorporation of the College proprietary in 1888 secured to the Conference a preponderating voice in its government. All resident students must accept Methodist religious instruction and attend the Methodist Church. In 1908 the Rev. J. W. R. Campbell was appointed Principal and Theological

Professor. The Conference of 1892 transferred to the Representative Session the election of Secretary and Assistant Secretaries, the election of Chairmen and Financial Secretaries of Districts, the preparation and reception of addresses, &c., and the final adoption of the obituaries of deceased ministers. Propositions for the direct election of representatives by circuits received much support, but were rejected in the end. On Church membership and the relation of baptized children to the Church, the Irish Conference practically adopted the same course as the British.

The Twentieth Century Fund amounted to £52,600, of which more than half was allotted to Home Missions. In connexion with this Fund Mr. Thomas Shillington presented the Craigmore Orphan Home to the Conference. The Methodist Female Orphan School in Dublin dates from 1806.

In 1908-9 legislation was adopted (1909, provisionally) with regard to the conditions of Church-membership and representation of Church members in Circuit Quarterly and Leaders' Meetings, much on the lines followed by the British Conference. Grave doubts were expressed in both the British and the Irish Conference whether such legislation lay within the power of the Irish Conference. On appeal the British Conference declined to decide the question raised, but waived its own rights for the time being.

To the Conference of 1910 was presented the opinion of two counsel learned in the law (one of them a Methodist), on the relation of the Irish to the British Conference, and on the legal aspects of the Conditions of Church Membership provisionally adopted in 1909. This opinion declared the Methodist Church in Ireland 'a voluntary and self-governing religious association,' over which neither the British Conference nor its Delegate had any authority, except as regards the admission and expulsion of itinerant preachers. It was asserted, further, that the Deed of 1784 created no trusts except as to the use of *the pulpit*. The Irish Conference, therefore, was free to adopt its own terms of membership (*Minutes*, Appendix iii.).

On the matter of Church Membership the Conference confirmed, *en bloc*, the Report and recommendations of 1909. These abolish the obligation of *meeting* in class, but 'every Member of the Methodist Church is earnestly enjoined to make use of this treasured means of grace, and to attend the Love Feast.' Each member is placed 'under the pastoral care' of a class-leader, who is supposed to visit the member if he refuses to meet his fellow-members in Christian fellowship. 'Continuance of Church Membership shall depend on general spiritual fitness,' the judge of such fitness being the Leaders' Meeting, the superintendent of the church,

or other minister having no special authority or responsibility in the matter.

A declaratory Resolution was passed that the work of the General missionaries was regarded as purely evangelistic, and that converts should be advised to attach themselves to such (Protestant) churches, if any, as they were connected with before conversion.

Delegate to the British Conference and Vice-President of the Irish Conference, the Rev. J. O. Park; Secretary, the Rev. S. T. Boyd.

A few of the most prominent names in the later Methodism of Ireland may be noted. Thomas Waugh (*d.* 1873) has been called 'the Bunting of Irish Methodism.' He exerted a power in the Irish Conference little less than that of Bunting in the English, while his personal influence in the circuits exceeded that of Bunting in England. For many years he was a Representative to the British Conference, where he spoke with almost unquestioned authority on Irish affairs. Daniel Macafee (*d.* 1875, *æt.* 71) was one of the very few men who crossed swords with Daniel O'Connell and came off victorious. He had more than a pretty wit, remarkable power of biting sarcasm, and an eloquence comparable to Chief Justice Whiteside's. In the defence and exposition of Protestantism he stood for a lengthy period without a rival. John Nelson (*d.* 1877, *æt.* 91), baptized by John Wesley, was in his early years one of the most successful of missionaries: John Frazer Matthews (*d.* 1865), many years Secretary of the Conference, and to various Funds, invariably showing 'accuracy, order, perseverance, efficiency': Robert Wallace (*d.* 1865), a capable man of affairs, specially

noteworthy for his efforts to obtain a national system of education: James Tobias (*d.* 1882), often Secretary of Conference and Delegate: John Hill (*d.* 1875), 'the Apostle of the Ards': Robert G. Cather, LL.D. (*d.* 1879), the advocate of Systematic Beneficence: Gibson M'Millen (*d.* 1881), for nine years Superintendent of Missions and Schools: William Parker Appelbe, LL.D. (*d.* 1882), filled at one time or another 'all the most important offices of the Connexion,' Theological Tutor at Belfast: Robinson Scott, D.D., D.Lit. (*d.* 1883), master of the Wesleyan Connexional School, Principal of Belfast College, raised in one visit to America over £20,000 for Irish Methodism, a preacher of rare power: Robert Kerr (*d.* 1887), one of the foremost of the Primitive Wesleyan ministers: George Vance, D.D. (*d.* 1899), long Secretary of the Foreign Missionary Committee: Wallace M'Mullen, D.D. (*d.* 1899), nearly all the schemes for improved administration are attributed to his initiative, cautious and effective in debate, withal earnest in evangelism; James Griffin, D.D. (*d.* 1900), for many years Primitive Wesleyan Travelling Secretary: John Donald, D.D. (*d.* 1901), editor of the *Christian Advocate*: Joseph William M'Kay, D.D. (*d.* 1891), such a 'record of work and honour can scarcely be found associated with any other name in Irish Methodism': William Guard Price (*d.* 1903), 'for many years one of the leaders and moulders of Irish Methodism': James Wilson (*d.* 1905), Primitive Wesleyan, to him more than to any other one man was due the Union of 1878: William Gorman (*d.* 1906), one of the most eloquent of preachers and speakers.

[*A History of Methodism in Ireland*, 3 vols., by C. H. Crookshank, M.A. (1885-8), is the principal, but not the only, source on which I have depended up to 1859. As to the later history, valuable information has been furnished me by Mr. Crookshank, and by Mr. William Greenhill.]

APPENDIX

The Conference of 1910 ; President, Rev. John Hornbrook ; Secretary, Rev. Simpson Johnson.

ON Church Membership, the Representative Session adopted, *provisionally*, Resolutions declaring 'that the Class Meeting must be maintained as the basis of Membership,' 'that it is incumbent on all our Members to be diligent in their attendance, not only at the Class Meeting but also at the Society Meeting, the Sacrament of the Lord's Supper, and the public ordinances of God's House,' that 'those persons who are regular Communicants, but not at present recognised as Members of the Wesleyan Methodist Church, may be admitted to full membership after due probation on the nomination of the Minister, and with the consent of the Leaders' Meeting, provided they are willing to place themselves under the pastoral care of a Minister, or other Leader, whose duty it shall be to enter their names on a Class Book, and to meet them at stated periods for purposes of mutual counsel and spiritual oversight ; provided, also, that they are willing to attend the Society Meeting, and to submit to our discipline.' The Pastoral Conference *provisionally* accepted these Resolutions 'without prejudice and without attempting to amend them,' as the whole case would be reconsidered when the judgements of the May Synods (1911) were reported.

Fresh regulations were adopted with regard to the work of Connexional Evangelists (*Minutes*, pp. 36-40), and on the 'Relations between Central Mission

Committees and Quarterly and Trustee Meetings' (pp. 42-46); it was thought inexpedient to interfere with the employment of Mission Workers under the direction of Synods.

Arrangements were made whereby Richmond College was brought into closer connexion with the General Committee of the Theological Institution. On Social Purity resolutions were carried lamenting 'the growing laxity of thought and practice in many quarters,' and protesting against 'the continued publication of various forms of indecent literature.' Provisional legislation was adopted 'in reference to the Annual Circuit Meeting of Class Leaders.' The Treasurer of the Sunday School Department was appointed an *ex officio* member of the (Representative) Conference. Leaders of Junior Society Classes were added *provisionally* to the Leaders' Meeting. A Committee was appointed to prepare the way for ascertaining 'the opinion of our people' upon 'the extension of the Ministerial Term.' In reply to tradesmen's complaints of unfair working of Goose Clubs, suggestions were offered carefully guarding these from undue interference with ordinary trade.

An important Report on Class Leaders was presented (*Minutes*, Appendix xxvi.). The Conference affirmed the power of the Superintendent, in conjunction with the Leaders' Meeting, to remove from office a leader on the ground of inefficiency. On Entertainments on Trust Premises, the Conference, after a strongly worded preamble, declared that 'Dancing, Card-playing, Games of Chance, Entertainments which legally require a Dramatic Licence, and Amusements of a frivolous and vulgar type are contrary to the general rules and usages of the people called Methodists, as affecting the use of our Trust property, and cannot be allowed.'

To the standing order on Lay Representation a

clause was added: 'Duly qualified and elected women shall be eligible as Lay Representatives to the Conference.' The legislation of 1803 on 'the preaching of women' was modified so as to permit such preaching after the approval of certain specified authorities, but 'the Conference is of opinion that the cases in which it is desirable that women should preach among us are exceptional.'

Various arrangements were adopted, either permanently or provisionally, for testing the fitness of students at the Colleges and of probationers for the full work of the ministry.

The Methodist Bureau (established 1909) and Brotherhood (1910) had been proved of great service in linking together the various branches of Methodism, in assisting Methodists to find employment and congenial companionship, and in aiding emigrants. Resolutions were adopted to increase the efficiency of these Departments.

Among the deaths reported to the Pastoral Session were those of Peter Thompson (*b.* 1847);¹ William H. Dallinger (*b.* 1841),² eminent as lecturer and preacher as well as man of science; Richard Roberts (*b.* 1823), President, 1885—'his popularity was helped by a striking presence, an exuberant imagination, the fire and pathos of a Celtic nature, and an intuitive perception of the true art of preaching'; Robert Culley (*b.* 1846), Secretary of the Sunday School Union from 1889 to 1907, then Book-Steward; Henry J. Foster (*b.* 1845), author, musician, Methodist antiquary, one of the choicest of expository preachers; William C. Murray, D.D. (*b.* 1833), for many years amongst the foremost of our West Indian ministers; Henry Tindall (*b.* 1831), a devoted and successful missionary in South Africa, to whom, also, the formation of the S.A. Conference was largely due.

¹ See p. 164.

² See pp. 231, 236.

ORIGIN OF THE QUARTERLY MEETING

It is not easy to decide exactly when stewards were first appointed. In 1746 'circuits' make their appearance in the *Minutes*; in 1747 Wesley issued a series of regulations for the appointment and behaviour of stewards, but it would seem that these stewards belonged to the Society, not to the circuit. The *Minutes* of 1749 direct the assistant—

'To hold quarterly meetings, and therein diligently to inquire both into the spiritual and temporal state of each society, and to send from every quarterly meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith.'

Gradually these quarterly meetings became the Quarterly Meeting, and the circuit stewards the principal circuit officers. The constitution of the Quarterly Meeting was not defined till 1852, and certainly varied in different parts of the Connexion. The assistant (superintendent) seems to have had the right to summon to it whom he would, though customary rights of attendance consolidated, as well as customary limitations of the assistant's powers of admission. Wesley (*Minutes*, 1766) claimed to appoint all stewards by his own sole authority, and his powers were delegated to the assistants. Twenty years later he commands 'every assistant to change both stewards and leaders when he sees good.' By the Plan of Pacification (1796) the superintendent must 'consult' the leaders and stewards before making or altering any appointment. The Conference of 1796 uses the same word. The next year it is declared consultation implies the power of the Leaders' Meeting to disapprove; the superintendent is said merely to nominate.

Trustees necessarily arose with the acquirement of chapels and other ecclesiastical property. Their responsibilities and powers are enumerated in the Poll Deed.

For the constitution of the Quarterly Meeting see *Minutes*, 1852, 1869, 1872, 1894, 1909, 1910.

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